



BRITISH & FOREIGN
BIBLE SOCIETY

REPORT

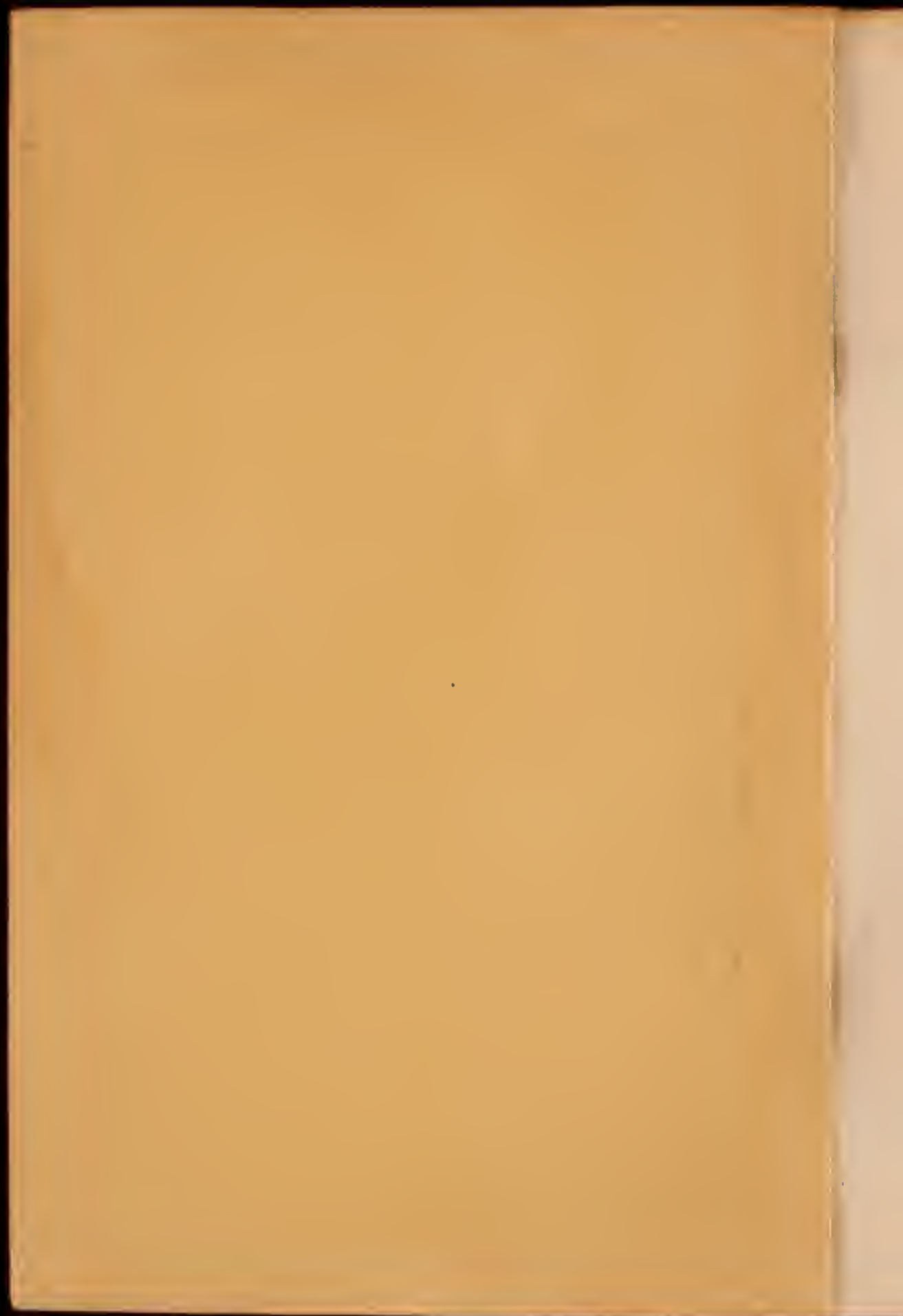
OF THE

KOREA AGENCY

FOR

1934

BIBLE HOUSE, SEOUL



British & Foreign Bible Society

(Established 1804)

President : H. R. H. the Duke of Connaught, K. G.



REPORT OF THE KOREA
AGENCY FOR THE YEAR
ENDED DECEMBER 31, 1934

SEOUL, KOREA

1935

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Colporteur Nam Choong Man
who retired last November at 78 years of age.

Bible House

Chong No, Seoul

MR. HUGH MILLER..... Secretary,
MR. THOMAS HOBBS..... Assistant Secretary.

The Society's catalogue will be sent on application.

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1934—1935

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BRITISH AND FOREIGN BIBLE SOCIETY

REPORT OF THE KOREA AGENCY FOR THE YEAR ENDED DECEMBER 31, 1934

In an agricultural country like Korea where 80% of her people live off the land, the condition of the farmer affects all phases of life as well as the activities of the individual and of organized societies. This is particularly true of the work of the Bible Society that exists for the promotion of the circulation of the Holy Scriptures without note or comment and mainly by sale at prices determined by the ability of the people to pay. The "carry over" crops from 1933 were considerable, but the prices remained low. The new crop of 1934 was 83,586,000 bushels, which is slightly over 8% of a decrease compared with the crop of 1933, and almost 3 million bushels less than in 1933, although 36,215 more acres were planted in 1934, and it is less than the average crop of the past five years. Due largely to the poor crop in Japan Proper, the price in December, 1934, was about 30% higher than in December, 1933. This, while easing the burdens of the farmers, has added to the difficulty of the wage earning and salaried classes.

Unfortunately for the southern provinces, a long period of drought was followed by heavy rains resulting in floods such as Korea had not seen for many years. Damage to the railways was estimated at a million yen. Over 70,000 people had to be fed by Government measures. Many lives were lost, houses damaged and destroyed, rice fields rendered useless. Irrigation dams and canals were damaged, and the engineering project on the Nak Tong Kang which was under construction at an estimated cost of 17 million yen was

almost demolished. The total loss was very great. Restoration funds to the amount ¥ 2,300,000 was allotted by the Government General as follows :

South Chusei Province	...	...	...	...	...	¥ 125,000
North Zenra do	...	...	...	...	...	180,000
South Zenra do	...	...	...	...	...	125,000
North Keisho do	...	...	...	...	...	632,000
South Keisho do	...	...	...	...	...	1,238,000

The restoration fund will be loaned out to flood sufferers chiefly through the Chosen Federated Financial Guilds. (Seoul Press, January 11, 1935.)

Cotton The comparatively new crop, cotton, annually shows an increase. It amounted to 72 million pounds for the year which is a 10 per cent. increase on the crop of 1933. This valuable crop has added greatly to the income of the farmers in the cotton growing provinces, mainly South Zenra and South Keisho.

Wool Japan now takes the seventh place in the list of wool using countries of the world and, in an effort to grow the wool she needs, the Government General of Korea has imported 2,500 sheep from Australia; a sheep farm of over 3,000 acres has been started in North Ham Kyeng Province, and next year sheep for breeding purposes will be distributed to each province by the Government General. Hitherto it has been considered impossible to raise sheep in Korea because of the nature of the grass, and if this experiment succeeds the authorities propose to increase the stock of sheep to 100,000 head within the next ten years.

Trade The trade of the country, according to the Seoul Press, reached almost the billion yen mark—985,162,00 yen,—of which amount exports accounted for 465,368,000 yen, and imports 519,795,000 yen. The total trade with foreign countries is estimated at 137,210,000 yen,—57,673,000 yen in exports and 79,537,000 yen in imports; and trade with Japan

totalled 847,961,000 yen, exports being 407,693,000 yen and imports being 440,268,000 yen thus leaving imports exceeding exports by 54,428,000 yen as compared with 18,870,000 yen in 1933. This adverse trade balance is likely to continue so long as extensive government programmes of development work are being undertaken and until there is further industrial development of the country.

Gold mining has had a boom year. The high price of Gold gold has made possible the profitable working of low grade ores as well as giving employment to large numbers of men "placer working" the streams and river beds that are dry in the winter.

The outstanding events in the Church work of the year Fifty years have been the services celebrating the 50th Anniversary of the first arrival of Protestant missionaries in Korea. In Seoul the Methodist Church had its main celebration, and the Presbyterian Church had its celebration in Pyengyang during the meeting of the General Assembly. Other meetings in various places were held to suitably commemorate the event.

The French Roman Catholic Mission has been at work since 1784 and in the massacre of Christians in 1866 it is said that 20,000 men and women laid down their lives for the faith that was in them. It is an interesting fact that the great grand-daughter of the Tai Won Kun, the Prince Regent at the time and responsible for the massacre, in December had the largest attended Christian wedding ceremony ever seen in Seoul or in Korea. The ceremony was conducted by the minister of the church of which her father-in-law is an elder and a Bible was among the gifts to the bride.

Then there were a few Protestant Christians—perhaps a score. Now there is a Protestant constituency of over 300,000. The baptised membership of it is more than

**Organiza-
tions** 130,000 in about 5,000 churches and groups. The largest number belong to the Methodist and Presbyterian organizations and of which there is but one organization of each. The work of the two Methodist Missions, the Northern and Southern Methodist—was merged into one Methodist church in Korea with one General Superintendent, and work undertaken by the four Presbyterian missions—Northern Presbyterian, Canadian Presbyterian (now the United Church of Canada,) Southern Presbyterian and the Australian Presbyterian missions formed the Presbyterian Church in Korea with but one General Assembly and the Moderator and the other officers are all Koreans.

The Pyengyang News has the following paragraph in its November issue :—

Growth “Statistics are often dry things and many folks never listen to them, but one item of this year’s Assembly statistics stirred interest even on the floor of the Assembly, when the Committee reported more than ten thousand new believers added to the rolls during 1933–34. That is a clear gain of something over 6%. The Lord is still ‘adding daily to the Church such as shall be saved.’ That shows the vitality of the Church in the third year of the Forward Movement Programme.”

Results The reported offerings of all the bodies, except that of the Roman Catholics, amounted to ¥ 1,436,000. There are 343,856 pupils enrolled in the Sunday Schools with 30,000 teachers; 128,946 children studied in the Daily Vacation Bible Schools, of which there were 1,172 with 8,886 teachers. Bible classes were never better attended for 164,142 were enrolled in the various classes of four days or longer in duration and of which there were 29,204. Dr. E. W. Koons, the statistician of the Federal Council, calls attention to the (*For the statistics of all the missions and churches in Korea please see the last page of this report*)

fact that the numbers in these classes almost correspond to the baptised members and catechumens represented in the Council.

In the day schools connected with the missions and churches there are over 45,000 pupils enrolled. The only college for women in the country is a union mission institution. There are two union mission colleges for men and a medical college which is also a union effort. There are 22 hospitals that give treatment to 10,000 patients and in the dispensaries more than 200,000 sick people are being treated each year.

The efforts of the missions in Korea are highly valued by the Government-General. When the Governor-General met the group of American journalists who visited the city on October 4, he said :—“In connection with this rapid progress (the development of Korea) we owe a deep sense of gratitude to the people of the United States of America for the great and significant service rendered by your compatriots in this part of the Japanese Empire, in the face of personal sacrifices, by assisting to no small degree in undertaking religious work, education, sanitation and other activities.”

Appreciation
by
Government

Such are some of the results of fifty years of Mission work in Korea.

One can write with profound thankfulness for the contributions the Bible Societies have been able to make in securing the results of which Dr. C. R. Erdman of Princeton wrote :—“The history of missions contains no romance of greater interest than that which is being written in the annals of the Korean Church.” Before Korea was open to mission work Dr. John Ross of the United Presbyterian Church of Scotland Mission in Manchuria met Koreans in that field and, with the co-operation of one or more of them, began in 1875 a translation of St. Luke's gospel, and in 1882

**Earliest
Efforts**

this gospel and St. John's gospel were printed with funds provided by the National Bible Society of Scotland. In 1883 the British and Foreign Bible Society printed an edition of St. John's gospel and provided Dr. Ross with money to cover the expense of the work, as well as to provide remuneration for the Koreans who undertook colportage among their own people living in Manchuria and to the Koreans living along the river Yalu. Mr. Saw Sang Yun, the only one of those pioneers whose name has come down to us, actually took his life in his hand and carried the Scriptures into Korea. After visiting his home in Sorai village he came on to the capital and was in it when the American missionaries arrived.

From the Japanese side preparation had been made for the entrance of the Scriptures into Korea. A Mr. Yi Su Chung had gone to Japan as a political refugee from Korea and professed conversion to the Christian faith. The Agent of the American Bible Society, the Rev. Henry Loomis, met him in Yokohama and persuaded him to translate St. Mark's gospel from Japanese into the Korean language. This text was printed by the American Bible Society and copies were handed to the American missionaries under appointment to Korea when they passed through Yokohama in 1885 on their way to Korea and they landed in Chemulpo with the little books in their hands. Korea is one of the few fields where the pioneer missionaries had portions of the Scriptures already printed in the language of the people they were to serve, on their arrival.

Dr. Reynolds in a paper on the History of the Translation of the Bible into Korean, which he read at the conference of the Federal Council of Evangelical Missions in September, remarked that, "Many have said that the work of the Bible Societies has been the greatest single agency in the evangelization of Korea." Almost twenty million copies of the Scriptures have been circulated and

colporteurs have visited most of even the out of the way villages.

Following the Jubilee celebration of the Northern Presbyterian Mission in Seoul in July a letter was received from the Rev. J. G. Holdcroft, D. D., the Chairman of the Executive Committee of the Mission in Korea, which mentioned particularly in it the part this Society has taken in our common task of bringing Jesus Christ to the people of Korea.

The British and Foreign Bible Society
Mr. Hugh Miller, Agent
Seoul, Korea.

Dear Sirs:

Please accept the hearty thanks of the Chosen Mission of the Presbyterian Church in the U. S. A. for your having sent to the Mission's Jubilee Celebration your representative. The British and Foreign Bible Society has been a mighty factor in the development of the work in Korea which could not have made the progress it has made without the Scriptures; and also I am sure I may say that it could not have made that progress without the splendid co-operation that has always been given by your Society and by your representatives in Korea. Appreciation

We wish to thank you and to wish for the Society an even more effective service in the future than the past has known.

Cordially yours,
(Signed) J. G. Holdcroft.

Mrs. Hobbs died in April, the first loss caused by the death in Korea of a foreign worker under appointment of the Bible Society. She was a devoted Christian with an enthusiasm that far exceeded her physical powers. In the earlier years she accompanied Mr. Hobbs on some of his longest trips. She promoted the S. P. C. A., she was the treasurer of the foreign section of the Women's Christian Temperance Union, taught a Bible Class, taught English to Korean girls in two schools and took an active interest in all the movements intended to help the people whom she served with a great devotion. Mrs. Hobbs

Many among the Koreans, Japanese, Chinese, and especially among the foreigners with whom she had an unusual intimacy, by word of mouth, telegram and letter sympathised with the bereaved husband and the number indicated the large place she had made for herself in her twenty three years of service in Korea.

Mr. Choi

In June the Korean staff of the Bible House suffered its first loss by death since the agency was opened in 1895, by the death of Mr. Choi Chai Hak who had been a member of it for nine years. He was the son of one of the first Koreans ordained a minister of the Methodist Church. An unusual man, with ability and great energy he did his best to further the work of the Society. He had charge of the publication work of the Agency and was bristling with ideas for the improvement of his department. Our sympathy goes out to his widow and children.

Mr. Hobbs

In October Mr. Hobbs went over to Japan to take charge of the work of our Agency there during the absence of its secretary on furlough in England. We miss him here and the work on the field will miss him, but we are glad that the opportunity came to him of adding to his experience a knowledge of the working of another Agency, as well as giving him a chance to add to his knowledge of the Japanese language and people. Then, too, after the strain through which he had passed the change will be of great benefit to him.

Bible Sunday

The last Sunday in May was observed as Bible Sunday as is now the custom throughout Korea. The ordinary contributions amounted to 1802 yen, an increase of 6 yen over the amount received in 1933. The expressions of appreciation of the work are in many cases very gratifying. The following is from a subscriber and sums up what others have written:

"Will you accept my donation to the Bible Society at this late date? I'm sorry I didn't get it off to you sooner but I just could not manage it. I wish it were ten times as much, but hope that small though it is, it may be of some use in your splendid work.

With all good wishes for the success of the Society."

The year has seen little progress in the work of Old Testament revision—absence from the field of one member of the Board and the pressure of other mission assignments of work have prevented this work being done. With the return of the Rev. A. A. Pieters we hope that some arrangement can be made to speedily carry this important task through to completion.

The New Testament Board of Revisers has been more fortunate and if all goes as has been planned the revision of the whole of the New Testament will be completed by the end of 1935. The report presented by the New Testament Board of Revisers to the Bible Committee in September, follows :—

“The New Testament Board of Revisers met in Pyengyang in April and finished I Corinthians and the first four chapters of II Corinthians. The same Board met again on Chirisan and finished the remaining chapters of II Corinthians, Galatians, Ephesians, Colossians, Philemon, II Thessalonians and Titus. Nine books have been finished since September, 1933.”

“We are planning to divide the Board into two sections and one will work in Seoul and the other in Pyengyang, and by doing this we hope to finish the whole of the New Testament by September, 1935.”

Since then the Board has met in two sections, one in Pyengyang and the other in Seoul. The Seoul section gave two months and a half to this session.

The N. B. S. S. contributed its usual £ 200. A fifth of the revision expenses has been charged against this and the balance used in colportage. Three men and one woman were supported and they sold 26,282 volumes.

We published 140 Portions in Braille for the use of the blind besides 120,000 Portions, 5,000 Old Testaments and 58,259 New Testaments for the seeing, making a total of 183,399 volumes

TABLE OF PUBLICATIONS

				Copies	Total 1934	Total 1933	Total 1932
6	Type Eunmun	Old Testaments		5,000	5,000	5,500	5,000
4	"	" New	"	11,000			
5	"	" "	"	35,009			
6	"	" "	"	5,000			
5	"	Reference New Testaments		2,250			
5	"	Easy Mixed Script New Testaments		5,000	58,259	65,520	58,000
4	"	Eunmun Revised Genesis		5,000			
4	"	" " Ruth		50,000			
5	"	" Amos		10,000			
4	"	" Revised Malachi		35,000			
5	"	" John		10,000			
5	"	Mixed Script Revised Proverbs		10,000			
		Matthew in Braille System		20			
		Mark " " "		40			
		Luke " " "		40			
		Romans " " "		40	120,140	407,400	1,100,240
					<u>183,399</u>	<u>478,420</u>	<u>1,163,240</u>

ISSUES

Language	Bibles & Old Tests	New Tests	Portions	Total 1934	Total 1933	Total 1932
Korean	9,528	64,285	521,422	595,235	598,304	675,431
Japanese	223	2,333	25,973	28,529	19,090	16,368
Chinese	172	204	1,146	1,522	840	1,569
English	75	410	1,901	2,386	775	438
Others	9	52	2	63	45	119
Total	<u>10,007</u>	<u>67,284</u>	<u>550,444</u>	<u>627,735</u>	<u>619,054</u>	<u>693,925</u>

Circulation We show an increase in circulation of 5,600 volumes. The increase comes under the head of "Depot Sales." Our colportage sales showed a decrease of 20,431 volumes,

but even more than this was expected, for we had 13 workers—12 men and one woman—less than in the year 1933.

The two sen "portions" in July were reduced to one sen and this may have helped sales and compensated for the decreased staff as far as the actual circulation is concerned.

We were able to place Scriptures at the disposal of missionaries working in the flooded areas. We made grants to hospitals and to leper asylums. The embossed books, while carrying a price, were usually given to the blind as "Free Grants."

TABLE OF CIRCULATION FOR 1934

Channels	Bibles & New Tests Portions			Total	Total	Total
	Old Tests			1934	1933	1932
Colportage Sales	538	6,005	523,048	529,591	540,022	604,841
Biblewomen's Sales	38	101	15,159	15,298	17,968	15,031
Com. Sellers' ..	2,714	13,790	14,432	30,936	29,861	34,468
Depot Sales	5,509	41,078	36,478	83,065	65,317	71,410
Free Grants	86	857	1,273	2,216	2,338	4,487
Total	<u>8,885</u>	<u>61,831</u>	<u>590,390</u>	<u>661,106</u>	<u>655,506</u>	<u>730,237</u>

We were able to support 71 men and three women Colportage under this head, but this is 13 workers less than we had in 1933, and 34 less than were on the staff in 1932. When it is kept in mind that through ill health the work of one of our inspectors was lost for more than a month, and Mr. Hobbs was able to make but three trips with colporteurs, the returns are gratifying. It is very pleasing to note that the average sales are the best we have been able to report. The average for the year was 621 volumes per month per man which makes a good showing compared with the average of 392 volumes ten years ago. It may be worth noting the average monthly sales for the last ten years. They are 392,

409, 431, 449, 438, 459, 461, 489, 542 and 621. In one year only in that period was a decrease in the sales per man shown.

Several reasons may be given for this increase. We are now feeling the effects of the better school facilities for children. More people can read now than ever in the history of the country. As this report is being written the Seoul Press quotes from an article in the Tong-A Ilbo with the caption,—*Illiteracy in Chosen Should Be Vigorously Stamped Out*, which begins by telling us that,—“according to the latest census returns, Korean illiterates now number 15,888,127, this meaning that 72.6 per cent, out of a total population of 20,438,108 are illiterates.” This seems too high, but in any case it shows that there is much need for educational work of a primary character. The article goes on to say:—

“It is now pleasing to learn that, thanks to earnest efforts put forth by Sunday Schools of the Presbyterian Church in Chosen, for the past year more than 900 illiterate children have been given a reading knowledge of the Bible. From this we believe if social organizations would all the more firmly cooperate with all Christian organizations in the campaign against illiteracy in Chosen the result would bear fruit far beyond expectation. In view of this it is earnestly desired that Christian organizations should spare no pains to even more enthusiastically support this significant movement.”

The increased facilities for transportation which are very remarkable, a better knowledge of what Christianity stands for, with lessened opposition, and the training that is being given to better equipped workers than we were able to secure formerly, all account for the increase in the circulation.

Mr. Hobbs has given much time and thought to this

phase of the work. The two Korean instructors who have been associated with him continue "to carry on" with growing appreciation by the Koreans of their efforts. Two men for their whole time and one for part of the year maintained the visitation of the colporteurs to inspire and help them do their best work. As mentioned in other reports, the colporteurs of a station or district meet the worker from the Bible House at a given place. A conference is held and the work with its difficulties and successes are discussed. In the morning before breakfast there is a period of Bible study and prayer, and the study is usually conducted by the man from Seoul. After breakfast house-to-house visitation, work in markets and other places, is undertaken and gospels sold. Where possible a meeting is held at night. During the year on these campaigns 152,800 volumes of Scriptures were sold, 408 meetings were held when 2,712 persons gave in their names as inquirers. These names are passed over to the officials of the Church in the district. The Bible House men usually start on these trips early in the month and return about the 25th, dead tired physically and mentally. Only strong men can stand the strain of this exacting but telling work.

Training of
Colporteurs

Through the help of our China Agency we were able to secure the services of a Chinese colporteur from Manchuria, to work among the Chinese in Korea. He began the work in September and will not complete it before the end of February. He has been cordially welcomed by the little groups of Chinese Christians wherever he has gone. His visits have been helpful to them. The Church in Chemulpo sent a letter thanking us for Mr. Lo's services in their town, saying that through them 15 Chinese had become Christians and asking us to allow Mr. Lo to continue his work for some days longer. In less than three months of work he sold 1,024 volumes.

With Chinese

With
Japanese

The Rev. J. Hadanaka continues his work among the Japanese in Korea. In his quiet, gentlemanly way he visits the Japanese in the towns and villages all over Korea. Last year he worked on the east coast and this past summer he visited the towns again. In one of the largest towns a steward of the Church told him that when he was last there he had sold books in a home that resulted in the family becoming Christian. He says in his report of the incident,—

“.....When I first went to the house and greeted her, how indifferent she was to my preaching! When I offered her a gospel she simply shrank back and said, ‘No, thank you’. I picked out some verses and read them to her and especially called attention to John 3:16. She bought a copy. The husband, upon his return home, saw the book on the desk and asked his wife what it was. She replied, ‘A certain man came along today and I bought it on his advice thinking it might be something worth reading.’ To this the husband answered playfully, ‘You bad girl, you ought to read such a good book, and if there is any part not clear to you, go and ask the pastor.’ They were originally Buddhists, but are now Christians and active workers in the Church.”

On the west side of the Peninsula he sold some gospels to the seventy year old father of a provincial official, who being deeply moved by reading the 5th, the 6th and the 7th chapters of St. Matthew’s Gospel and verses 31 and 32 of the 5th chapter of St. Luke’s Gospel, he began to attend church, and now the whole family of eight persons are regular attendants at the services. The head of the family often testifies in the church to his happiness in seeing his whole family saved, and he delights in quoting Acts 16.31: “Believe on the Lord Jesus and thou shalt be saved, thou and thy house.”

With
Koreans

Our staff of Koreans has been reduced to 70 men and 3 women. Among those laid aside is Elder Nam Chung Man who, having reached the age of 78 found colportage too hard for him. He did fine work for twenty two years.

His superintendent, the Rev. R. M. McMullin, writes of him as the "Grand Old Man" :

"He has been for years the fine white haired man with the beautiful face. His training was in the region of the spirit rather than on the lines of modern business. Under all circumstances he came and went a man of God—a great wise old man or a prophet of old! May he be spared for many a year to remind us all of the Highest."

The same station lost one of its colporteurs, Mr. Chang Ho Keun, by death. Mr. Chang had been supported by the National Bible Society of Scotland. He was only 63 years of age and had been ill but a few days. Mr. McMullin says :

"He was a great soul. He was decidedly country bred, but his straight forwardness, shrewdness and foresight soon made him a man of the highest standing in his community and church. He was thrifty and careful; able and willing to help those in need. He was a pillar of strength to his relatives and to his neighbors. He had no son, but leaves a widow and an eighteen year old daughter to mourn his loss. We, one and all, shall miss his bright face and cheery word. Elder Chang was a first class colporteur whose place it will not be easy to fill."

The station passed the following resolution at its meeting after the death of Mr. Chang :—

"In the passing of Elder Chang Ho Keun of Unhungli our Hamheung field suffers the loss of one who has done valiant service as a Bible Society colporteur for twenty four years. He was a man of spiritual power, versed in the Scriptures, persevering and systematic in his work; accurate in every detail. The words which occur to express our feelings at his death are the 'Well done good and faithful servant.'"

The Rev. A. R. Ross stationed at Lungchingtsun in Puk Kando, where there has been much unrest and many bandits, writes of one of his colporteurs :—

"It is my privilege to have under my direction Colporteur Om Chung Bo for whom I have a very high respect. He is a man whose devotion to his Master is such that you know he would be willing to give his life if necessary in order that men in this needy field of East Manchuria could have the bread that every man needs in order to truly live. Twice was he taken prisoner by the Chinese bandits. Once other men were harmed but not he, so that men said God was protecting his life as an evangelist. One time

an order came from the bandits to the Christian village where this colporteur lives that if they should appear the Christians were not to run away or they would be killed. When the bandits suddenly raided this helpless village one night the Christians remained in their houses and were robbed but their lives were spared. As the bandits do kill people and their word certainly could not well be trusted the Christians felt that it was through the grace of God that they had been left alive. Another occasion saw a Korean communist raid one night on these Christians—and they are usually more feared by our Christians than the bandits. When the communists were after Colporteur Om and Elder Lee to kill them, Mr. Om had gone away preaching and so they missed him and also they did not get the elder as he was away. As Colporteur Om thinks of these experiences he is comforted by the Old Book which teaches, he says, that God provides a way of escape for his own in every temptation and that God makes all things to work together for good to them that love Him. On this last occasion the communists took away seven cattle to the value of four or five hundred yen from these very earnest yet comparatively poor Christian people."

Yi Kyung Tai was for years a colporteur, working the winter six months and the remainder of the year he spent in farming. An almost ideal arrangement for the winter months are the best part of the year for colportage and when a colporteur has a farm to occupy his time in the summer the arrangement is profitable to the colporteur and to the Society. In carrying out the retrenchment forced upon us Mr. Yi was discontinued. The Rev. H. J. Hill, his superintendent, tells in the following of the man's devotion and success in the work :

"Yi Kyung Tai was for years a zealous colporteur, selling Gospels six months in the year and farming the remaining time. But the Bible Society because of lack of funds had to drop him. On his very last trip as a colporteur, even after his allotted time had passed, he felt impelled to go to a certain town, the "Dragon and Tiger Village" near his old-time home. They received God's Word gladly, but said they, 'How can we understand the doctrine without a teacher?' After three days he must leave them for his home and take up his farming. But ten days later, the love of God in his heart (as he expressed it) impelled him to walk that 30 miles back to

those eager enquirers and spend the Lord's Day with them. I met him the very next day; his heart was full of praise to God for His power. Adults to the number of 25 or so had come together to hear God's Word, and then they had gathered a great pile of idols and fetishes, 10 men being required to carry the load, and burned them in an open space as they all stood around singing praises to God and His Son Jesus Christ. 'But,' said I, 'it was raining yesterday!' 'That did not matter' was his reply, 'when there was so much zeal in their hearts.' And he added, 'They kept me awake most of the night singing hymns with them.' Now when the Bible Society funds for colporteurs was depleted. I had secretly desired to employ this man as an evangelist. So I talked with him that day suggesting that of the Yen 32.00 per month he had been receiving from the Bible Society he probably had about Yen 25.00 left after paying his travelling expenses and I would see that he received 25 Yen per month as an evangelist for six months. To my great surprise and delight, his reply was this, 'No, I don't make much more than Yen 20.00 per month, and my family is small, as you know, only four.' 'Well then, let's begin right away and I'll guarantee your salary for a whole year at Yen 20.00 per month.' So he went back to the above mentioned village, and now a promising group has been formed; he having been moved on to another needy place."

"In spite of decreased funds I trust that your great work goes on as before. Surely nothing is more important than broadcasting the Word of God."

Rev. C. A. Clark, D. D., Ph. D., writes of the death of one of the colporteurs he directs. It is touching to read of the dying devotion of the man. Dr. Clark says:—

"Yun Too Pyung, one of the most faithful, though not the most brilliant, of our colporteurs died of typhoid fever this year. As we have had to cut down our force in this province from the eight men that we had for whole or part time to only three full time men, we had asked Yun to go to Koksan county far out in the high mountains 150 miles or more from Pyeongyang. He started out in good health but contracted the disease, and came back to die in his own home. In his delirium before he died, they say that he was continually imagining himself out in the deep valleys among the high mountains. Evidently he found the people there hard to reach with the Gospel and hard to convince that they ought to buy Gospels. Hour after hour in his ravings, he preached to his imaginary auditors 'You men of the mountains, why do you not receive the Gospel? Listen to the call of God! Repent and accept the Gospel! Why are you so hard hearted? Why will you not

be interested when God is calling?' He had waited too long before he came back to his home and the doctor could not save him. He died with the words of the Gospel ringing from his lips, a soldier of the Cross, called to higher service right from the firing line. The blood of the martyrs is the seed of the Church and the Lord will bring fruitage from the life work of Yun Too Pyung"

Dr. Clark also writes of his plan for checking up the work done in the station's territory. Close checking of workers is one of the causes of fruitful colportage. It pays to know where colporteurs are working, for among other reasons it calls attention to corners of the field that are being neglected.

"In this province, we have now taken four copies of a map and have marked them up and down and across into about 100 numbered squares. Each colporteur and the superintendent has a copy of the map and when the colporteurs report each month where they have worked, they do so by the squares as numbered and not by village names. By checking the reports once a year or oftener, we shall be able to know exactly which parts of the field have had the Gospel offered to them and which parts have perhaps fallen between the various workers.

Dr. Clark also writes of his effort to get Christians to do colportage. The experiment is being tried elsewhere, too. It is getting more difficult for farmers to leave their homes to do this sort of work as they are being encouraged by the authorities to engage in side lines such as making straw rope, bags and other things that can be done at home in the winter to supplement the family's income. Given the zeal of a few years ago when the "Collections of Days" were common and some time would be found for "passing on the doctrine" to the non-Christian villages.

"This year we have been trying to get the Christians in the churches to come out and help in colportage work. We send each colporteur to just six church parishes in a single month having him give three days to each of the districts, arriving either Saturday night or Wednesday night just before prayer-meeting in each place successively. Letters are sent ahead to the churches telling the Christians that the colporteur will be there and

suggesting that they come out and work with him distributing the Gospels and that in the evenings they have special devotional services at which the colporteur will preach. In nearly every church a few workers have come out to assist the colporteur. At first, we suggested that the colporteur would share with those helpers the commission which he received on his sales but the Christians resented that and we withdrew the suggestion. They said that they did not want to preach for money but for the joy of telling others of the Gospel. The sales of the colporteurs have increased by more than 10% wherever this plan has been tried and the churches are becoming more conscious of this type of work being done in their neighborhoods."

The Rev. R. M. McMullin, B. A., B. D., in his report of colportage in his field, tells us :—

"About sixteen years ago two colporteurs working in East Changjin received an emergency call to go over to west Changjin county, at a distance of about seventy miles of mountain trails, to visit a family of new believers. They went and found a very earnest woman, Mrs. Moon Chung by name, who seemed indeed to have been called of God, through having once heard some truths of the gospel from an itinerating minister or evangelist. The police were suspicious of the little group, which the good woman had already gathered about her. These suspicions were allayed by the experienced colporteurs and at least one case of mild persecution was stopped by a judicious call upon a superior officer. The colporteurs were able to supply her and the group with the Scriptures in the exercise of their office. With these Testaments and portions Mrs. Moon was enabled to nurture her own soul and with their councils led a goodly number of others out of darkness into light. For thirteen years she read her Bible, honouring God as best she could without other leadership. Over a year ago I visited the little settlement, walking a distance of some sixty six miles over mountain and hill. The woman has recently walked out the whole way to attend a Presbyterial held in Hamheung. Besides not having money for food or fare, which embarrassed herself as well as others when she did arrive, she was a constant source of interest and delight to the other delegates because of the simplicity of her questions. Thanksgiving offerings and Easter offerings, she had not understood previously. Hymns, she heard many of them for the first time. She had her earliest glimpse of a Sunday School and went home to make a beginning along that line. The aggregate of her converts to date would number about fifty. This is only one example of what our colporteurs can do to nurture seed which has been sown by others."

He also adds a word on Bible reading which if neglected

brings defeat to the soul. Many who have begun the Christian life well have failed here, and gone under. Mr. McMullen says :—

"A man, in charge of a book room, on one of our mountains, told me a few weeks ago, that he knew two recent cases of new believers who, while they were most zealous in their church attendance for quite a long time, dropped right back again because they simply would not read their Bibles."

The Rev. H. W. Lampe, D. D., gives an incident from the report of one of his colporteurs. It follows :—

"Mr. Hong gives the following incident. In the fall of 1932 when I was presenting the Gospel in Toptong in Kyusung County, I offered a Gospel to a woman called Kim Sook Ja. She answered me that she and her family for generations had worshipped spirits and that every year they had sorcerers and sorceresses come in and perform magic to the evil spirits, so what have I to do with the religion of Jesus? I told her that if she believed on Jesus all these evil spirits would be destroyed and taken out of the way. As I insisted on her taking a Gospel, she finally did. A year later when I went again to Toptong a woman with a smiling countenance came up to me in church, and told me of the time that I had made her take a Gospel. She said that in the following November she decided to believe. She and her aunt living with her both believe and they say that the religion is truly a true religion for when they worshipped spirits they always lived in fear and now all that fear had been taken away. She was baptized last spring and is a happy member of the Toptong Church."

Mr. Kim Won Sik working in Kang Won Do when written to for his report replies :—

"I have come across nothing of special interest. (He sold 9,651 volumes during the year) Many times in small villages I have had people become so interested in the Gospels that they have gone to other villages to borrow a few coppers to enable them to buy the little books. Kang Won Do has had a poor crop this year and I cannot but be thankful when I see people going off to borrow money with which to buy the good books."

Mr. D. S. Malsbary, Professor of Music in the Union Christian College and the Foreign School in Pyengyang, gives much time and effort to the distribution of the Scriptures, especially of St. John's Gospel. He writes :—

"I have had some exceedingly blessed times in this work. Not having any standing whatever as a pastor, preacher or evangelist, I simply go out as a sinner saved by grace and witness for God by giving out His word to non-believers. I try as much as possible to make each gospel distributed represent a man dealt with definitely about his soul.

Asking a man to go to church is not dealing with his soul; asking a man to close his shop on Sundays is not warning the wicked of his certain doom. They that are in the flesh cannot please God. Rom. 8:8. For these reasons I use God's word only and I have seen marvellous results in this ministry.

I would like to mention one interesting experience I had recently. I was with one of my college boys holding an open air meeting one day here and I was explaining that because of our sin we are condemned by God, and that we all will be judged by Jesus Himself (John 5:22.)

A man in the crowd who had previously accepted a tract, spoke up, 'I'd like to ask a question!' We invited him to ask it. 'What sin have I done that I should be judged?' I answered that we would let God's word answer that, and I asked my helper to read in a very clear voice, Mark 7:21-23; 'for from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man.'

I was preparing to next have read Rom. 1:29-32:—'they which commit such things are worthy of death,' but we had no sooner finished reading the verses from Mark's gospel than he threw the tract he held in his hand to the ground and yelled: 'Stop it!' 'Stop it!' and left the crowd yelling, 'Stop it!' and shouting other things he went on up the road at a rapid walk. At the bend of the road, nearly a block away, he turned and again yelled, 'Stop it!'

The crowd was as silent as could be while this went on. Then one man spoke up: 'Never mind him, tell us some more.' So we finished our speaking, and after we left the crowd three young men followed us and one said he wanted to believe. We had a blessed time then for two of them definitely decided to believe and the other, a professing church member, said he was blessed."

The story of our year's work can never be complete **Conclusion**
for many of the results can not be tabulated. Careful records are kept of sales and other transactions of the Agency but it is only now and then that we hear of this man or that woman having discovered that the Word of God

is quick and powerful, and is led to accept Him who is the way, the truth and the life. Now and then we realize afresh that the Word has still its ancient power to make all things new and we are thankful—thankful to God for the promise that His Word shall not return unto Him void and for the experiences of renewing grace that come to many individuals through the perusal of the sacred page. We highly appreciate all who have shared in the work and also the generosity of those who have made this work possible. We rejoice in a field that is white unto the harvest and that has been responding so wonderfully these years to the enlightening word that changes character from glory to glory.

HUGH MILLER





REPORT SOONCHUN STATION
1935 - 1936

During the past few weeks it has been our privilege to drive over some of the highest mountain passes in this part of Korea. From the tops of these could be seen magnificent views of green mountain ranges and fertile valleys, the beauty of which made us forget the difficulties of narrow roads, hair pin turns and the vehicles of various kinds encountered on the upward climb. Looking back down the road with great satisfaction at having accomplished such a feat the difficulties of the way were remembered only as obstacles overcome, and lessons learned of how to meet such situations the next time a pass was to be gone over. One had not dared let the car use its full power, but knew the only safe way lay in the slow and steady second gear or even in sliding back to still surer low when things grew too complicated, always keeping the hands steady at the wheel.

In just such a manner has Soonchun Station, during the months of the past year, pressed steadily up and ^{on} toward the goal unto the prize of the high calling of God in Christ Jesus". Often the way has been narrow or obscured before us, but always the narrowness of the road slipped behind with the going forward and when necessary sharp turns were made or seemingly impassable obstructions gone around there ever lay before us a sure way with further opportunities for service. Each time we learned that it had been only another testing of our faith and our willingness to yield to the power and guidance of that steady-
ing Hand who always leads His own safely over the most dangerous mountain passes.

After ^{and} all of us had vacationed last summer, by the weeks on Chiri San Nojiri, or by the hours in the sail boat off Crescent Beach, September¹ found the clan gathered again for another long, strong pull toward our goal, but sadly missing the Unger family in all the station activities. Most of the work they put down -whe leaving on furlough had to be carried on, and this necessitated adding more duties to the already busy days of several among us.

Both of the station schools and many country schools have had unprecedented enrollment this year, this affording new opportunities for touching young lives for Christ. In Mr. Unger's absence Dr. Preston has ably supervised the Watt's Boy's School, which enrolled 470 boys this spring. Of course this made heavier his already full assignment of work, but the splendid support of Miss Janet Crane and the corps of ten fine native teachers made it possible for him to carry this heavy load. Miss Crane has taught both English and Music as well as carried on the Industrial Department, assisted in the latter by Mr. Mu Kung Kang who looks after the brass making and sees to it that the dozens of rabbits obey the school rules. Sixty boys, working two hours a day, make things hum about the brass shop and rabbitry, in this way earning most of their necessary school expenses.

The course in the two high school grades of our station schools includes practical instruction in weaving, silk culture and sewing for girls and brass making, rabbit raising and agriculture for boys. Diplomas are awarded for the two years and extra studies provided for those who wish to continue elsewhere.

Although Miss Crane insisted a mere teacher has done nothing worth telling about, just listen to some of the things she's been caught doing, in addition to what has already been told; teaching class music and Bible in the girls' school, giving private music lessons during the year to twenty eight boys and girls, working with glee club, brass band and harmonica club in the schools, training the local church choir and almost without fail found at the organ when the church doors have been opened for any kind of service. Then as a side line she has been able to begin to realize a long cherished dream, that of preparing songs, suitable in range and sentiment for Korean school children. Collaborating with a young Korean poet one hundred songs were composed and compiled into two volumes, one for children through the fifth grade and the other for older students. One hundred and fifty books were mimeographed, bound and put into immediate use in our schools, the entire expense of this labor of love being borne by Miss Crane herself.

If any one would like to see both an Industrial Department that enables forty two girls to get an education, and an eight grade school kept going almost entirely by the never tiring, never ceaseless giving of self and the indomitable faith of its Principal, please take a day off and visit our Watts Girls' School. Do not allow less than a day because it will take that long for Miss Biggar to show you the many activities carried on about that place. One has to hustle to keep those 290 girls in hand, to feed those bushels and bushels of hungry silk worms, to weave the 9000 yards of cloth that schools and hospitals over Korea demanded for uniforms last year, carry on among the girls the two large circles which form a part of the big local Auxiliary and to know the spiritual state of every girl in school. Now would not you think that enough for any one person to have on her mind and heart? Not so for Miss Biggar, unless forbidden by the doctor to leave her bed, almost every afternoon finds her, either doing the monthly audit of hospital or Boys' school Industrial books or else engaged in personal work to the outermost bounds of our fast growing town.

With Billy and Eugene Linton added to the student body of our Soonchun American School and Miss Elizabeth Wilson as its capable teacher it was a fine year there also. Mingled with the gladness of the closing day of school, May 25, there was also quite a bit of sadness because the station children are growing up and leaving us for P.Y.F.S. and America, so that for the first time in twenty-two years the doors of the little school will not open in September.

The following impressive figures should prove to you beyond all doubt the night and day activities at Alexander Hospital during the twelve months April 1, 1935 to March 31, 1936:

Cases admitted	2,800
Total days treatment	32,950
Major operations	1,825
Minor "	2,050
New dispensary cases	7,207
Total dispensary "	24,020

Out visits (not including those to missionaries)	45	
Total receipts including yen 1107 Mission budget	¥ 61,016.46	(\$17,999.86)
Total expenditures	61,019.52	(18,000.76)
Total Deficit	3.06	(0.90)

Celebrating someone's tenth, fifteenth, twentieth, or twenty-fifth anniversaries in this land has become quite common with the Korean people. But on May 8th of this spring some eight hundred devoted friends of Dr. and Mrs. Rogers led by Soonchun Presbytery gathered in our commodious new church building to show their love and appreciation of the eighteen years of most unselfish service these two have rendered - Mrs. Rogers in the Industrial Department of the Girls' School and Dr. Rogers in the hospital. Many lovely gifts were piled at their feet and even more lovely words were said to them. Said one pastor, "The Korean people in all this part of the country think of you, Dr. Rogers, as a lesser Jesus, because you truly have that mind in you which was in Christ Jesus. Your humility of spirit, your cheerfulness, your love for us, your willingness to go to the sick, day or night wherever they may be, fills our hearts with unceasing gratitude such as we have no words to express." And so on and on they gave many proofs of their great appreciation of these two.

The doctor may use the knife and other fearful instruments with great skill and boss things around the hospital in general, but he would have me tell you that it is Miss Hewson who sees to it all those unnameable instruments are in place and who somehow manages to see that his instructions are carried out concerning all the patients and fifty eight people needed to run the place. In fact Miss Hewson keeps her hands on all the administrative work of the big plant as well as keeps in touch with the White Cross friends in the homeland, whose gifts mean so much to the hospital. However, even that is not the sum total of her work for her heart goes out in active sympathy to all the orphaned, the poor and unfortunate for whom the doors of Alexander Hospital are opened just as wide as for those who can pay. And in the interim between Dr. Wilson's going and Mr. Unger's return Miss Hewson is keeping the Leper Colony books.

Besides the Christian influence and personal words of the entire force there, visits of local pastor and Bible Women and contacts of other missionaries on the compound, the hospital keeps employed for full time two evangelists - a man and a woman. The day's work is begun with a half hour's devotional attended by the workers, the patients who can manage to get there and many visitors. Only the all seeing eye of the Heavenly Father can know how far reaches the influence of Alexander Hospital as the hundreds come and go through its doors each month. All over the field the itinerators yearly find many new believers who were first led to Christ by some one there.

Although the results of the evangelistic efforts may not be as tangible as can be seen in the schools and hospital, yet the evangelists bring us many encouraging words of real growth in the church and of great joy in the work. At the spring meeting of Presbytery

two young men, who have just completed the Seminary course, were ordained to the ministry. Thus, with a total of fourteen ordained pastors, Soonchun Presbytery is more and more assuming its pastoral as well as financial responsibility.

The boys' school has necessarily claimed much of Dr. Preston's time and strength during the year, yet he has also acted as moderator of the local church session for the almost six months they were without a pastor, taught in all four of the Bible Classes and conferences for men held in the station (conducting one of these classes), directed the helpers in the Southeastern Circuit and spent not a few week ends at country churches. Dr. and Mrs. Preston have opened the doors of their hospitable home even wider than ever before, bringing under its influence during the year hundreds of Koreans and Japanese — men, women, boys and girls. One thing in particular has been the Bible class for Japanese women which Mrs. Preston and Florence have held each week since last fall, this has done much to strengthen the Japanese group here and promote better understanding. Mrs. Preston has also rendered valuable services through Bible teaching in the girls' school and women's classes.

Dr. Crane feels that the many responsibilities he has had to assume have made his efforts spread so thin everywhere nothing could have been done properly. He has been busy with doing his own and part of Dr. Preston's country work in his own thorough way, carrying his share of the New Testament revision work, trying to help answer the Assembly's pressing call for a Bible Commentary, doing newspaper evangelism, sending out monthly sermon material to 260 groups over Korea, bearing his half of station class responsibilities and acting as treasurer for the Presbytery. And yet he tells of 60% more additions to the church than last year, a marked increase in gifts and much fewer cases of discipline in his field. In spite of many days spent in bed during the year, at the doctor's orders, Mrs. Crane has managed to help much with the art teaching and the industrial work at the girls' school. The entire station has for months enjoyed following with Dr. and Mrs. Crane the happy plans of their daughter Lillian, which plans reached the climax when on May 20th she and Rev. Thompson Southall were joined in marriage by Dr. C. Darby Fulton. We trust these two splendid young people may be on the field to join our ranks before another year has passed.

Besides carrying the big Leper Colony work along in Mr. Unger's absence, Dr. Wilson has done fine work in his oversight of the Sumku field where during a splendid field Bible class in April the twenty-fifth anniversary of a consecrated old elder was held. The uniqueness of this man's work is that he has served in this same district all these twenty-five years retaining the love and respect of all the churches. Dr. Wilson carried more than one man's share of the station responsibilities, for every job the other fellow disliked usually managed to fall on him and was cheerfully done. Mrs. Wilson also gave unstintedly of her time and strength to all three of the schools in the station as well as the women's classes. Many were the proofs of how sincerely the Koreans and Japanese regretted to see the Wilson

family leave on furlough two weeks ago, while the station wonders how we can carry on without them and Florence Preston who ^{also} goes in a few weeks for further study at the University of Tennessee.

Misses Wilkins and Miller are finding increasingly more pleasure in the women's work as the church grows in faith and strength each year. The women are studying eagerly and intelligently, not only the Mission prescribed course, but are asking for book studies and Auxiliary training classes. When country church classes enrol from 40-60 earnest women as quite a few of our classes did last year we can only feel greatly encouraged and realize keenly the need of more teachers. Probably because of the four large, successful field classes for men and women held during the year, the station classes for women were not as large as some have been in the past, but there have been telling results from both all over the field. No outside teachers were used, the native workers providing sufficient and efficient helpers. However, appreciating Mokpo's need we gladly heeded their call for help and sent our very competent first term over to teach in their ten days' class in March.

The efficiency of our Bible women is increasing as younger, better trained workers are gradually replacing the older, lesser trained women. The country churches are beginning to call for district Bible women and giving toward the support of these. One church has recently employed a worker supported entirely by them while the Auxiliaries have grouped together in four districts and help support a Bible woman in each group. This is proving a source of great joy to the Christians, a real factor in strengthening the country churches and a means of more adequately reaching non Christian villages. The goal of our earnest desire is to see a real consecrated, intelligent Bible woman placed in every district of the Presbytery, beginning with at least half support by the group and gradually working up to full self support.

The Sunchun Presbyterial work continues to be most encouraging throughout the field. A committee from our Presbyterial put out the programs for use this year by all the circles, prayer groups and monthly auxiliary or missionary societies of the entire Presbyterian church in Korea. We also had a share in the Synodical Com. work, sending wide-awake Korean delegates to the different meetings while Miss Biggar acted as Chairman of that Committee for the past two years. With a closer coming together of the four Presbyterials of our Mission and a greater unity in the work, we foresee still greater things for the Auxiliary in the future. Did you know that already more than 20,000 Presbyterian women of Korea are united in the great purpose of heeding our Saviour's last command, and are supporting both a home mission worker in Manchuria and a foreign worker in China? "The women that publish the tidings are a great host."

Anxiety and sorrow have also been in our midst during the year. Both Mr. and Mrs. Unger's fathers and Mrs Crane's have been called to their Heavenly Home, while we have waited rather anxiously these past few weeks for news of Mrs. Unger herself, who has been quite ill fol-

lowing an operation early in April. Since Christmas both David Rogers and Paul Crane have had to temporarily give up their studies in P.Y.F.S. for health reasons. Then Drs. Preston and Crane have recently most reluctantly submitted to the surgeon's knife. Dr. Crane seems convinced a tonsilectomy is a major operation, in fact the two men heartily agree there can be no such thing as a MINOR surgical operation.

Looking back down the road travelled these twelve months we realize that not all of the way has been easy. Many times was it necessary to reassure ourselves and each other that "It is not by might, nor by power but by my Spirit, saith the Lord of Hosts" - not by swift running, but by slow and steady pressing forward or even at times just remembering to "Be still and know that I am God." And yet as our eyes lift above and beyond the narrow winding road, and the obstacles met there, to the glory and beauty of the Father's sure promises we "Know that all things work together for good to them that love the Lord, to them who are called according to His purpose."

So, with thanksgiving and praise in our hearts for manifold blessings and humbly praying forgiveness for many failures, Soonchun Station would press on through the coming year to even higher mountain tops of service.

Respectfully submitted,

Louise B. Miller.

The-HOME-for-GIRLS-in-NEED

Seoul, Korea

BY E. WADE KOONS, D. D.



A Front View of the Home



From "The Korea Mission Field" June, 1934.

The Home-for-Girls-in-Need

E. W. KOONS, D. D.

WHEN SHE WAS fifteen years old her parents sold her for sixty yen. Legally, she went to her new home as the bride-to-be of the younger son; actually, she was a household drudge. When the old mother died, this child was expected to do the work for the whole family, and she was beaten every day, because she was not equal to her task.

The wife of the older brother seemed to pity her, and at last gave her a little money, and told her to run away. Then this woman's husband followed her, and caught her, and claimed to be taking her back "home," to her father-in-law's house. Really, it was all a trick, and he sold her, again for sixty yen, to the keeper of a brothel.

This man took her to a doctor, to get the necessary certificate, to prove that she was "fit" for the life of a prostitute. The young doctor is a Christian, a Severance graduate. Some who will read this knew his grandfather, the first Korean Presiding Elder, and many know his parents, who are prominent in all good work in Seoul. The girl told him of her horror at the life before her, and he bought her from her owner, and sent her to his own parents. She was saved, for the time being, but what were they to do with her?

The HOME-for-GIRLS-in-NEED took her in, and there she is to-day, gaining strength and courage, hearing the Gospel message of hope, being prepared for useful living. Presently there will be a place where she can start again; one more girl saved by the Home. By-the-way, we owe the name, which is for-

mally adopted, in place of the old term—"Rescue Home," to the account of a similar enterprise, in the "Fact-Finders' Report on Burma."

No young woman who came to the Home, needing what we can give, has been turned away. Some, like this one, we could help before the fate that waits for friendless girls had overtaken them; some are broken victims of legalized greed and lust; some have their own folly, or that of those whom they trusted, to blame; and some never had a chance. The HOME-for-GIRLS-in-NEED cares for every one.

Here is a story that is hard to believe, so utterly contrary is it to all Korean—or other—customs. "The wife of a neighbor was to be away for five days, and he asked my parents to send one of their daughters to cook his rice. I was chosen, and when, in a few months, my parents knew I was to bear a child, they beat me and drove me out. A friend sent me here." Her baby died soon after it was born, and soon she will be ready to face life again.

Another, in a single year lost her husband, both her children, and her home. She went to Fusan, hoping for work in the cotton mills, but she was too old for that (at twenty-seven)! She was offered a place in a Korean restaurant, but when she found that her duties included those of an unlicensed prostitute, she ran away. Though she knew of Christianity only by hearsay, she went to the missionaries, as the only people in that great city likely to help her. She is being trained to usefulness.

Some have heard of the girl who came to

the Home from Severance Hospital, after being taken from the street. She seemed mentally lower than the average dog, for she did not speak, and seemed not to understand when spoken to. I saw her the other day, after less than a year in the Home. Clean, neat in dress and appearance, able to speak distinctly and to answer intelligently when questioned, she is another being. She is not normal—the Matron says that when she tries to help in the kitchen, she is so clumsy and spills so much water she is more trouble than help—but she has one accomplishment, for she has learned to do simple knitting and crocheting, and some of her work is so good that it has been put on sale.

A mother and daughter, with no other relatives, found life hard. There was a chance to marry off the daughter, and so make a home for them both, and the mother took it. The bridegroom was in the last stages of T. B., and died some months ago. Friends sent the young wife to the HOME-for-GIRLS-in-NEED and last month her baby was born—"No finer baby in Severance in the past two years," say the nurses. She felt that she would not be welcome at the Home, with her baby, yet at the thought of giving him away, she fell into despair. She was losing ground daily, till the Matron learned what was in her mind, and told her that her place was waiting for her, and there was room for the baby too. "I never knew before what a home was" she said. Logically, the care of this baby may be outside our work, but he will stay with us till he and his young mother find a better place.

All the girls have morning prayers and Bible study with the Matron, (Major Mrs. Akerholm) for an hour every day. They are reading the Bible in course. One of them

confided to the Matron, after she had been told that she was to stay in the Home, "I did so hate to leave before I found out what happened to the Children of Israel after they left Egypt."

Our purpose is to fit each girl for life, and then to find a place for her. We expect them to stay with us not less than a year. There is no compulsion. When one girl expressed dissatisfaction, Major Akerholm told her "Decide where you will go, and I will go with you to the railroad station and buy you a ticket and see you off." She did not leave, after all. Letters and other communications with parents and other friends are carefully supervised, to guard against possible renewal of wrong relationships, and other temptations. One, who came from a house of ill-fame, said "Every time I hear some-one walking outside at night, I think it is my keeper come to carry me off." And the Major's answer was "Before they get you, they will have to take me." And she was never afraid again.

One girl has been married to a fine young man, who knows her story. Another has entered a Girls' School. Others are in various positions; two, who live in the Home, are doing house-work, supporting themselves, and laying up a fund for the future. One, who was at first a very serious problem, now has a responsible position in the city and continues to live in the Home.

The Home was built by the Federal Council of Protestant Missions, and is a monument to the vision and zeal of Dr. C. I. McLaren, of the Australian Presbyterian Mission, head of the Department of Mental Diseases in Severance Union Medical College and Hospital. There is a foreign style residence for the Matron, and a Korean-built dormitory, with room for eight-

een inmates besides kitchen and work-room.

Twelve girls have been with us all winter. Each has her part in the house-work, which is beautifully done. They have been doing sewing, much of it on orders. Three beautiful patch-work quilts have been made and sent to London. Knitting, embroidery, and other products of the needle, have been finished in sufficient quantity to justify a special sale which is planned for June.

The buildings of the Home stand by themselves, part of the way up a steep hill, on the outskirts of Seoul, not far from the Independence Arch. As there is no wall around the property, it is too exposed for out-door games, like tennis and basket-ball. In the dormitory they have games and music; with the daily prayers, also, there are special meetings, in the Home and in the Salvation Army Hall downtown. It seems to the writer that more opportunities for recreation, and normal contacts with other young women, would be an improvement. Possibly something can be done along this line. Think what it would mean if they could have an outing now and then, not as a group in charge of the Major and her assistant, but by twos and threes with companions of their own age.

Not long ago, two were being sent to other cities and, before they left Seoul, they were given a chance to see some of the more famous places of the capital. At the Zoo, they gazed long at the hippos in their big cage, and then one girl said to the guide, "Do you tell me those things are *alive*?"

Without the Salvation Army we would never have had the Home. The Federal Council's Committee on Social Service is responsible for the money needed for current expenses. For the three months from Janu-

ary to March, 1934, expenses were ₩ 495.70, about ₩ 16.00 per month for each girl, which includes fuel and light, food and clothing, travel, repairs to the buildings, and general expenses. The Federal Council's original guarantee was for a maximum of fifteen girls at ₩ 15.00 each per month the year round, so that with twelve, in the three coldest months, we are doing very well. The Salvation Army details Major Mrs. Akerholm to give her whole time to this work. She lives in the foreign residence, and she herself really is the HOME-for-GIRLS-in-NEED.

Firm and patient, full of sympathy—"if you wait long enough, they will come and tell you of their own accord"—tender-hearted—"I have not told you some of their stories, they are too sad to tell"—loyal to the girls—"tell the father of that girl that till he forgives his daughter he cannot pray the Lord's Prayer," was the message she sent to a church officer—yet stern and uncompromising at need—"if you are that girl's friend, you will leave her alone"—she is in just the right place. And as she pours her whole life into this work, she is being paid back daily by seeing souls re-born.

One girl had quarreled with another, and was told that she must apologize to the one whom she had wronged. It took time for her to be willing to do this, but finally she came to the Major, saying, "I'll do it all, I'll do anything, I just want to learn how to be good."

There you have the mission of the HOME-for-GIRLS-in-NEED, to provide a place—how often do we all wish we might find it ourselves—a place where the past can be put away, where one can make a new start, and *learn how to be good*.

Commissioner Henry W. Mapp commenced his Salvation Army career in India in 1888, being associated with Commissioner Booth-Tucker as a member of the bare-footed pioneer band of Salvation Army Workers.

After many years of service in India, he has seen Salvation Army service all round the world, having held leading positions in Great Britain, Japan, South America, and Canada as well as being the pioneer Commissioner of Salvation Army work in Russia.

The Commissioner is a convincing public speaker, a good linguist, a student of men and a capable administrator, and his appointment by General Higgins as his Chief of the Staff was exceedingly popular. We all unite in welcoming him to the Far East.

부장 맵브씨는 一八八八年에 인도에서 군복무를 시작하시었는데 그 때부터 지금까지 한 가지의 일을 계속하여 오고 있습니다. 그는 매우 훌륭한 조직자로서, 그의 언어는 매우 명쾌하며, 그의 성격은 매우 인내심이 강하고, 그의 마음이 매우 넓습니다. 그는 또한 훌륭한 지도자로서, 그의 명령은 매우 엄격하고, 그의 처사는 매우 공평합니다. 그는 또한 훌륭한 교사로서, 그의 가르침은 매우 효과적입니다. 그는 또한 훌륭한 친구로서, 그의 친절은 매우 따뜻합니다. 그는 또한 훌륭한 아버지로서, 그의 사랑은 매우博大합니다. 그는 또한 훌륭한 동료로서, 그의 협력은 매우 조화롭습니다. 그는 또한 훌륭한 지도자로서, 그의 리더십은 매우 훌륭합니다. 그는 또한 훌륭한 교사로서, 그의 가르침은 매우 효과적입니다. 그는 또한 훌륭한 친구로서, 그의 친절은 매우 따뜻합니다. 그는 또한 훌륭한 아버지로서, 그의 사랑은 매우博大합니다. 그는 또한 훌륭한 동료로서, 그의 협력은 매우 조화롭습니다.

我世軍發謀總長マッブ中將の士官としての經歷は西歴一千八百八十八年即ちブリストタツから中將のインド傳道(素足バンド)の一員インド救世軍創業の一員である。後暫時の間インド救世軍に奉仕し後英國、日本、南米、カナダ等の要職を歴任しロシア救世軍の創業者である。マッブ中將は實に衆々たる講演者であり又博學、能力、才幹の人であり行政的職務者である。ロギンス大將に依つて發謀總長に任ぜられ其の勳は實に鮮なものである。諸賢と共にマッブ中將を東洋に歡迎致すのであります。

參謀總長 マッブ中將

THE CHIEF OF THE STAFF COMMISSIONER H. W. MAPP.



KOREA'S 25th ANNIVERSARY CONGRESS.
朝鮮開戰廿五週年紀念大會



TERRITORIAL COMMANDER. COLONEL J. BARR.

司令官正領朴駿登

THE SALVATION ARMY
KOREA



25th ANNIVERSARY CONGRESS
CONDUCTED BY
THE CHIEF OF THE STAFF
COMMISSIONER HENRY W. MAPP.

February 15th to 25th 1934

PROGRAMME
of
EVENTS

一九三四 自二月十五日至二月廿五日

紀念大總會順序

救世軍朝鮮開戰廿五週年

二月十五日 (木) 平壤着
 午後三時半 聯合教役者會
 " 六時 教役者晚餐會
 " 七時半 公開講演會
 ユニオンカレッジ講堂
 司會者モーフエツト博士

二月十六日 (金) 京城着
 午前七時五十二分 京城驛ニテ歡迎會
 午後四時 尹致昊氏主催歡迎會
 " 七時半 公開歡迎會貞洞於培材講堂
 司會者尹致昊氏

二月十七日 (土) 午前中 救世軍事業館訪問
 午後四時 國際親和會主催茶會
 午後七時半 兵士前兵士大會
 長谷川町社會館(入場券持参者)

二月十八日 (日) 午前九時 聯合祈禱會於第一營
 午前十時 士官の行軍
 午前十一時 聖別會貞洞於培材講堂
 午後二時三十分 講演會
 貞洞培材講堂
 司會者ヤング博士
 午後四時半 禮拜說教京城外國人數會
 午後七時半 大救災會貞洞於培材講堂

二月十九日 (月) 士官會
 士官會
 內地人側
 公開歡迎講演會長谷川町公會堂
 司會者伊達府尹

二月二十日 (火) 終日士官會

二月二十一日 (水) 午後十二時半 ロータリ俱樂部
 午餐會

二月二十二日 (木) 全州着
 午後七時半 講演會
 於長老教會

二月二十三日 (金) 永同着
 午後七時半 公開講演會於郡廳樓上

二月二十四日 (土) 大邱着
 午後七時半 公開講演會於長老教會

二月二十五日 (日) 午前十一時 聖別會
 午後二時半 內地人側
 公開歡迎講演會於大邱公會堂
 司會者多賀大邱府尹
 午後六時五十五分 大邱發釜山一内地一へ

Thursday February 15th. Arrive in PYENG YANG.
 3:30 p. m. United Christian Workers Meeting.
 Chairman: Dr. J. Z. Moore.
 6:00 p. m. Dinner with Christian Pastors & Workers.
 7:30 p. m. PUBLIC MEETING in Union College Auditorium.
 Chairman: Dr. S. A. Moffett.

Friday February 16th.
 7:52 a. m. RECEPTION at Seoul Station.
 4:00 p. m. RECEPTION by Hon. Yun Chi Ho and other Korean Gentlemen.
 7:30 p. m. PUBLIC WELCOME MEETING in Pai Chai Auditorium.
 Chairman: Hon. Yun Chi Ho.

Saturday February 17th.
 Morning Visits to Salvation Army Institutions.
 4:00 p. m. International Friendly Association Tea.
 7:30 p. m. SOLDIER'S & EX-SOLDIER'S MEETING in the Social Hall. Admission by Ticket only.

Sunday February 18th.
 9:00 p. m. UNITED PRAYER MEETING at Seoul 1. Hall
 10:00 a. m. MARCH PAST of all Officers.
 11:00 a. m. HOLINESS MEETING in the Pai Chai Auditorium.
 2:30 p. m. LECTURE in the Pai Chai Auditorium
 Chairman: Dr. J. S. Ryang.
 4:30 p. m. SERVICE AT THE SEOUL UNION CHURCH.
 7:30 p. m. PUBLIC SALVATION MEETING in the Pai Chai Auditorium.

Monday February 19th.
 10:00 a. m. COUNCIL for Officers Only.
 2:30 p. m. COUNCIL for Officers Only.
 7:30 p. m. JAPANESE PUBLIC WELCOME MEETING in the Public Hall.
 Chairman: His Worship the Mayor of Keijo.

Tuesday February 20th.
 All Day COUNCILS for Officers Only.
 4:30 p. m. Reception

Wednesday February 21st.
 12:30 p. m. Rotary Club Luncheon.

Thursday February 22nd. CHONJU.
 7:30 p. m. LECTURE: In the Presbyterian Church.

Friday February 23rd. YUNG DONG
 7:30 p. m. PUBLIC MEETING

Saturday February 24th. TAIKU
 7:30 p. m. PUBLIC MEETING in the Presbyterian Church

Sunday February 25th.
 11:00 p. m. HOLINESS MEETING
 2:30 p. m. LECTURE: in Public Hall.
 Chairman: His Worship the Mayor of Taiku.
 6:55 p. m. LEAVE Taiku for Fusan and Japan.

二月十五日 木曜 平壤着
 午後三時三十分 各教會教役者聯合大會
 " 六時 會長尹博士
 " 七時三十分 各教會牧師及教役者主催晚餐會
 崇實專門學校大講堂公開大會
 會長馬博士

二月十六日 金曜 京城驛ニテ大歡迎
 午前七時五十二分 尹致昊博士其他朝鮮有志諸氏の歡迎會
 午後四時 培材學校講堂ニテ大歡迎會
 " 七時三十分 會長尹致昊博士

二月十七日 土曜 救世軍各社會事業館・臨視察
 午前中 國際親和會主催歡迎會
 午後四時 京城府社會館ニテ兵士及前兵士會入場券使用
 " 七時三十分

二月十八日 日曜 京城第一營ニテ聯合祈禱會
 午前九時 士官一同行進
 " 十時 培材學校講堂ニテ聖別會
 " 十一時 培材學校講堂ニテ講演會
 午後二時三十分 會長梁桂三博士
 午後四時三十分 外國人禮拜堂ニテ說教
 " 七時三十分 培材學校講堂ニテ大救災會

二月十九日 月曜 士官會士官側出席
 午前十時 士官會士官側出席
 午後二時三十分 公會堂ニテ日本人側歡迎會
 " 七時三十分 會長京城府尹

二月二十日 火曜 終日士官會士官側出席

二月二十一日 水曜 俱樂部ニテ午餐會

二月二十二日 木曜 京城發全州行
 午前九時十分 長老教禮拜堂ニテ講演會
 午後七時三十分

二月二十三日 金曜 全州發永同行
 午前十時 永同公會堂ニテ公開大會
 午後七時三十分

二月二十四日 土曜 永同發大邱行
 午後二時三十六分 大邱第一禮拜堂ニテ公開大會
 午後七時三十分

二月二十五日 日曜 大邱公會堂ニテ講演會
 午前十一時 會長大邱府尹
 午後二時半 大邱發釜山・靑山・日本行
 午後六時五十五分

"The Missionary Review of the World"
July, 1935, p. 349.

Suitably Named

A Korean village has adopted a new name—"The Lord-Believing Place." Practically every resident of the village is a Christian, so, say they, why not call the town what it obviously is?

—*Presbyterian Tribune.*

Mass Marriages

Here is an example of perfect cooperation. The parents of ten young Korean couples who wished to get married agreed to contribute 15 *yen* each for a wedding at one time in one place, and from the amount thus saved a liberal contribution was made toward a new church building. This was in Kochang; of the 20 young people seven brides and four grooms belong to the church there. There was no competition in presents given, and no rivalry as to which would be the best dressed.

All the brides and grooms then arose and the minister gave them a solemn exhortation. The name of each groom and the name of his bride were read and the question put to the grooms. In unison, they said, "I do." The questions were likewise put to the brides and their answers given. All was done in a quiet, dignified, serious spirit. Prayer was offered and the officiating Korean pastor pronounced so and so man and wife, in the order of the positions in which they were standing. Asked if they wished to make any presents to their brides, several of the grooms came to the pulpit and laid down an offering to God. —*George S. McCune.*

Fetish Bonfire

Pyengyang News says that while the Women's Bible classes were being held, two families decided to burn their fetishes. The writer says: "The sun was setting when the pastor, an

elder, my Bible woman and I, and a few other Christians gathered at the home. Most of the things had already been heaped together in the courtyard. First we sang a song—a prayer for the Holy Spirit's presence; then the pastor read a selection showing Christ's power over demons. This was followed by prayer that as the evil spirits were driven out, the Holy Spirit would come in and make His abode in the home. Then everything that had been collected was set on fire. The things they burned included ribbons of strong paper knotted together, pieces of dress materials, or garments, rice in broken jars so old that it had turned to powder, and handfuls of dried twigs.

"While the burning was going on, the church bell rang for evening service. What a contrast was its joyous note to the scene in front of our eyes!"

Poor Boys' Club

Wonsan Y. M. C. A. has a new activity—a club for poor boys only. There are about 50 members from ten to sixteen years of age. Most of them spend the day going about with a basket or pail picking over garbage receptacles, coal heaps and other dumps. An exceptionally good day's pickings would net about five *sen*. All are extremely poor, and many live in dugouts and tiny shacks on the outskirts of the city. Parents for the most part are appreciative and the youngsters themselves are enthusiastic. The really incorrigible boy soon drops out and disappears and the others take every chance they get for making something out of life. They were rounded up for a bath one evening. A good-hearted bathhouse keeper near by sent his regular guests away early, and gave a special price of a *sen* and a half each for our boys. Of the forty-two boys who took the plunge only five had ever had a real bath before. However, Wonsan is on the seashore, and in summer these youngsters splash in the ocean.

—*D. A. Macdonald.*

The Missionary Review of the World,
July, 1935, p. 300.

Fifty New Churches

Pyengyang Presbytery's slogan is for fifty new churches this year. Each district is taking its assignment seriously. Ten is the quota for Pyengyang city. Four of those have been started since summer, and four more are in the making. One district whose assignment was four has already gone over the top with five, and with plans for more. Pyengyang also plans a fund of 20,000 *yen* to keep a group of evangelizers continuously in some of its less covered districts. Through all Korea, in nearly every district, they have been setting goals and are working definitely toward them.

—*Presbyterian Banner.*

Lepers' Church Destroyed

On the night of March 11, ruffians set fire to the church in Soonchun Leper Colony, Korea. Try as they did, the lepers could not check the fire until floors, roof, doors, windows, the new organ and all the other furnishings had been burned. Morning saw them standing about heart-broken and in tears. To repair the damage will cost \$1,250. This sum the lepers have pledged themselves to raise by *going without dinner every Sunday for two years.*

The Soonchun Church has about 600 members. The following is a report of the year's work:

Baptized this year, 72; Sunday school pupils, 656; teachers (lepers), 72; Bible school pupils, 105; teachers, 4; learned to read, 118; memorized shorter catechism, 40 (4 of them blind); memorized child's catechism, 38; memorized Sermon on the Mount, 19 (7 blind); memorized the entire Gospels according to Matthew and Luke, 1 (blind).

—*Without the Camp.*

THE PRESBYTERIAN

FOUNDED 1831

PHILADELPHIA, PA., MAY 10, 1934

SPECIAL KOREAN NUMBER

*Issued in Honor of the Fiftieth Anniversary of the Founding of
Presbyterian Mission Work in the Hermit Empire: 1884-1934*

Jubilee Year in Korea

By the Rev. Harry A. Rhodes, D.D.

Dr. McAfee on the Korean Mission

The Self-Support System in Korea

By the Rev. Floyd E. Hamilton

The Six Cardinal Principles of the Chosen Mission

Our Glorious Korean Mission: An Appreciation

By the Rev. Francis Shunk Downs, D.D.

EDITORIALS

Entangling Alliances

The Korean Mission

Callous Indifference to Moral Questions

THE PRESBYTERIAN

Established 1831

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The policy and influence, both direct and indirect, of the paper shall always be to emphasize what are known as the fundamental doctrines of Evangelical Christianity, such as the integrity of the Bible as the Word of God; the true humanity and the true Deity of the Lord Jesus Christ, the Personality and Deity of the Holy Spirit, the necessity and validity of the Atonement as a sacrifice to satisfy divine justice; the Resurrection and Personal Return of our Lord; and salvation by grace through faith in Jesus Christ.

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THE PRESBYTERIAN

1217 MARKET STREET, PHILADELPHIA

Greetings From Dr. Cleland B. McAfee

Editor The Presbyterian:

I learn with much pleasure of your plan for a special Korean Number of THE PRESBYTERIAN, in connection with the Jubilee of the Chosen Mission. The Board of Foreign Missions has expressed to the Mission its affectionate remembrance of this important event, and while it cannot send a formal deputation from its own membership or staff, it has



Dr. Francis Shunk Downs



Dr. Lapsley A. McAfee

The plan of the board is to hold a celebration in New York during the spring, and it will be glad to cooperate with other sections of the Church in America in such celebrations. There are many lessons to be learned from the history of this Mission, both by other missions and by the home Church, and we may all well spend some time in prayer and thought in its behalf and our own, that the next years may be as wisely guided as the past half century.

Cleland B. McAfee,
Board Secretary for the Chosen Mission.

welcomed the opportunity to commission several who are generously providing for their own travel to the field, among whom are the following: Dr. and Mrs. Lapsley A. McAfee, Dr. Francis S. Downs and (it is hoped) Dr. and Mrs. Stanley Hunter. From these visiting friends it is expected that inspiration will be brought back to the home Church from this vigorous and highly successful work.

The Chosen Mission is the largest in the list of the Presbyterian Church; the resulting Church is largest; the program of work is varied and resultful; the blessing of God has been manifested in a peculiar degree during these fifty years.



Teaching a Wayside Group

THE PRESBYTERIAN

Volume 104

PHILADELPHIA, PA., MAY 10, 1934

Number 19

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EDITORIAL

THE snare of much mission work lies in the direction of what often appears to be most timely help. We quote a paragraph from Dr. D. Julius Richter, the great missionary authority of Berlin, Germany:

"The mission has only these two fundamental tasks, the delivery of the Gospel message, and founding churches, and she must continually submit to criticism when other tasks or other considerations than these claim her attention. She must always be on her guard whenever presenting her message and founding churches, whether in familiar native forms or in forms strange to the manners and customs of the people. It is always a snare for the mission when a Government supports her medical or educational work with heavy subsidies; she must watch lest these golden chains limit her freedom; she must recognize that she is entitled to carry on this service in school and hospital only in so far as it contributes naturally to the double task already indicated. Hers is not the task, nor dare she so organize her work, as if her aim were the Christianization of the non-Christian world."

The final statement of this paragraph is arresting in its abruptness and will doubtless provoke a question. Yet when studied and pondered, it will reveal just the vivid living truth about missions which needs to be brought out. It explains why Paul and the other primitive missionaries were not concerned with social conditions, or political alliances, but hewed true to their desperately simple task of making Christ known to all men. Having told their story, they proceeded, under the Holy Spirit, to found churches, not of imported strangers, but of local believers, both for members and for ordained officeholders, and thereafter the native Church reproduced itself.

THE KOREAN MISSION

IN a private letter to the writer, the Rev. Dr. Clarence E. Macartney, of Pittsburgh, Pa., stated that it was his opinion that the Korean Mission of the Presbyterian Church, U. S. A., was the outstanding piece of missionary work in the world. Certainly it has been a cause for deep rejoicing in the hearts of evangelical Christians for many years. In the articles which have been brought together in this special number, some of the reasons for this deep spiritual power and mighty growth may be

found. The occasion for this special attention being paid to one among the more than score of missions of our great Church is the fact that this summer the Korean Mission celebrates its Jubilee. Special services are to be held at Seoul the end of June. It is our hope that copies of this issue of THE PRESBYTERIAN will be in Korea for that time. Other celebrations will be held in Korea during the next succeeding weeks, and the whole year is to be devoted to a special evangelistic effort. This is entirely in keeping with the spirit of the Mission, and a most fitting way for expressing the joy that is felt for the great work the Lord of Glory has already done. What more appropriate way of commemorating past blessings than to go forth among the needy millions with the Word of Grace. It has often been remarked that the Laymen's Appraisal Commission did not find its way to Korea. It is understood that it was especially invited to make its way thither, but found it not convenient.

CALLOUS INDIFFERENCE TO MORAL QUESTIONS

IN the midst of all the enthusiasm for economic salvation and financial redemption, there seems to be a strange silence on the part of all our leaders regarding the rising tide of gambling, license and general moral confusion. The protections which have stood around the Lord's Day on the statute books of many states have been repealed. Gambling laws have been passed right and left. Lotteries are being proposed, and from all accounts the idea is meeting with no opposition from the political leaders. What is the matter? How can these zealots for social justice square it with gambling? Shorter hours, more leisure, higher wages, new villages built and leased, all very fine indeed, but why throw into this new leisure a new temptation, why take these higher wages and hand them over to a bunch of high-handed professional gamblers, why put government into horse-racing, and book-making, and corrupt the very springs of social life, this new kind of social life, which these expensive efforts are striving to build? We are waiting for some leadership along this line.

Comments and Timely Topics

"WE, of the Newark Conference, in keeping with the spirit and action of the General Conference and our own action, respectfully request that hereafter the presiding bishop of any given session of this annual conference refrain from appointing any member of this conference to the post of chaplain in the United States Army or Navy." It is evident that these brethren are attempting to sound a protest against war, and the spirit of hostility between men. So far, so good. But, as a matter of fact, all they are doing is to deprive men who are in the armed services of the nation of the benefit of the ministerial services of the Methodist Church. A somewhat parallel step might be to withdraw chaplains from hospitals as a protest against sickness, or from prisons as a rebuke to crime. Soldiers and sailors are not per se advocates of war. Why not withdraw that distinguished Methodist, Dr. Montgomery, from his position as Chaplain in the House of Representatives, because Congress alone can make war? An action like this taken at Newark is not one which will advance the cause of peace. A lot of pacifistic ammunition has been fired at the chaplain on the thoroughly false assumption that a chaplain is a kind of ecclesiastical advocate of bloodshed and not a minister of religion among men in service. He is in uniform, not because he loves war, but because he loves men, and to reach men in service, he takes the most practical means at hand, and one which, fortunately, the Federal Government approves and makes possible. There are no chaplains in the armies of the U. S. S. R.

Auburn Seminary May Move to Rochester, N. Y.

President Harry L. Reed, over the long distance telephone, stated that the preliminary negotiations were in process of discussion by the trustees of Auburn Theological Seminary, with a view to moving the institution to Rochester, N. Y. So far as the matter has been considered, the feeling is favorable. No definite plan for disposing of the property in Auburn has as yet been found. It is presumed that the new location in Rochester would be near the Rochester-Colgate Seminary and the University of Rochester. The purpose of the proposed move would be the added educational advantages and the exchange courses which would be available for students. Colgate Seminary not long ago moved to Rochester to join Rochester Seminary. Both these institutions are Baptist.

Our Official Representatives.

Drs. Lapsley A. McAfee and Francis S. Downs will be in Korea this summer to carry in person the greetings of the

Church in America to the brethren overseas. They sail this month. Each one has a full schedule of speaking appointments en route. We hope to have news items from them as they move. These are crucial days in the Orient, and these brethren and those with them go with our prayers and eager thoughts. Dr. McAfee will spend the winter in Pyengyang, it is understood. Dr. Downs will return at the end of the summer.

Dr. Barnhouse Off for the Orient.

For the next sixteen months the Rev. Dr. Donald Grey Barnhouse will be away from America. His itinerary encircles the world. He goes towards the West, and expects to be in the Far East this summer. There he is scheduled to speak at various summer conferences. We hope to have word from him from time to time, which will be of interest to readers of THE PRESBYTERIAN. The family of Dr. Barnhouse has gone to Germany for a year.

Bolsheviks' Anti-Religious Propaganda Provokes Religious Interest.

The blood of the martyrs has ever been the seed of the Church. It is not surprising that from a Russian source, F. Oleschuk, Communist author of a survey of the Five-Year Plan as it concerns religion confesses that the renewed interest in religion which has been provoked by the anti-religious activities of the official Communist authorities has given food for thought to these missionaries of Atheism. A year ago at the Pan-Presbyterian Council, Prof. James Young Simpson, of Edinburgh, predicted that the Russian war on religion would fail for one reason because it was based upon scientific teaching that was out of date. But a deeper reason for failure lies

in the nature of man, and the power of God. In spite of the fact that the Soviets have been fighting religion for fifteen years and declaring each year that they were victorious, their problem is greater today than ever. Indeed, the complete overthrow of the unfaithful Orthodox Church has opened a way for evangelical teaching which is giving hopeful signs of success.

Dr. Harold McAfee Robinson, General Secretary.

The Board of Christian Education elected Dr. Harold McA. Robinson to become general secretary of its work. Dr. William C. Covert retires for age next October, after a decade or more of service. Dr. Robinson has been connected with the board for some years, recently as administrative secretary. The change, due to the remorseless roll of years, carries on the work of the board under trained hands, and will represent the minimum of shock to the organization

THE ONE HUNDRED AND FORTY-SIXTH GENERAL ASSEMBLY: A PREVIEW

Tuesday and Wednesday, May 22 and 23
Pre-Assembly Conferences in the Old Stone Church.

Thursday, May 24
Assembly meets at 10.30 A. M., in the Euclid Avenue Baptist Church for Sermon and the Sacrament of the Lord's Supper.

The Business Sessions of the Assembly are planned for:

Thursday, May 24—Afternoon.

Friday, May 25—Morning and Afternoon.

Saturday, May 26—Morning.

Monday, May 28—Morning and Afternoon.

Tuesday, May 29—Morning and Afternoon.

Wednesday, May 30—Morning and Afternoon.

Friday—Women's Day.

Friday Night—Pensions.

Saturday Night—Men's Fellowship Dinner, Masonic Auditorium. Tickets, one dollar. President Turck, of Centre College, will speak. Young People's Meeting, President Hutchison, of Washington and Jefferson College.

Sabbath Afternoon—Calvin Memorial and Pageant.

Sabbath Night—Christian Education.

Monday Night—National Missions.

Tuesday Night—Foreign Missions.

Exhibits: In the basement of the Assembly Church there will be a display of Calvin Mementos, an extensive display of the Bible Society, and a special Bible Exhibit provided by Mrs. J. Livingstone Taylor.

Jubilee Year in Korea

By the Rev. Harry A. Rhodes, D.D.

THE year 1934 marks the fiftieth anniversary of the beginning of the Korea Mission of the Presbyterian Church, U. S. A. The celebration of this event will take place in Seoul from June 30 to July 3, at the close of the Annual Meeting of the Mission. A "History of the Korea Mission" will be published at that time. This anniversary will be celebrated also in September at the meetings of the General Assembly of the Korean Presbyterian Church, the Federal Council of Missions, and of the National Christian Council. It is a good year for friends of the work in Korea to visit the country. Below is given a brief resumé of the history of the Mission.

The work of the Korea Mission, Presbyterian Church, U. S. A., began in a spectacular way on the night of December 4, 1884, when Horace N. Allen, M.D., was called upon to save the life of a nephew of the queen, Min Yong Ik, whose assassination had just been attempted by a party of revolutionary leaders. Dr. Allen's success won the favor of the royal family, so that from that time on, for many years, members of the Mission were physicians to the king and queen.

Dr. Allen had arrived in Chemulpo from Shanghai, on September 20. In October he returned to Shanghai, to bring his family and supplies, arriving in Seoul on October 26. Already the Board of Foreign Missions in New York had appointed to Korea, on July 28, the Rev. H. G. Underwood, who arrived in Chemulpo on Easter Sunday, April 5, 1885; and in April, 1884, J. W. Heron, M.D., and Mrs. Heron, who arrived in Seoul in June, 1885. On February 5, 1885, the Royal Hospital, with Dr. Allen in charge, was opened with government sanction and support.

It is interesting to note that when Mr. Underwood came to Korea, he brought with him from Japan copies of the Gospel according to Mark in Korean, that had been translated in 1884 by a Christian Korean in Japan, whose name in Japanese is spelled Rijutei; also another Korean Christian, Mr. Soh Sang Yun, had already arrived in Seoul, bringing with him gospels in Korean, which had been translated by Dr. John Ross, a Scotch Presbyterian missionary to the Chinese in Manchuria. Mr. Soh, baptized in Manchuria, was one of the first Protestant Christians. He returned to his own village of Sorai (near Sorai Beach), on the west coast in the Yellow Sea (Whanghai) Province, and the result was the first group of Protestant Christians in Korea, among whom was his own brother, Soh Kyung Cho, who later, in 1907, was one of the first seven Koreans to be ordained to the ministry of the Presbyterian Church.

The First Expansion

During the first ten years (1884-1894), thirty-five missionaries arrived, of whom, during these years, nine resigned, and one, Dr. Heron, died. This group of missionaries largely determined the policies of the Mission and opened work in strategic centers, viz., Seoul (Keijo), 1884; Fusan, 1891; Wonsan (Gensan), 1892; Pyengyang (Heijo), 1893; and Taiku, 1895.

Aside from language study and work in the capital, one of the first undertakings was to explore the land. In the fall of 1887, Mr. Underwood made a trip to Songdo (Kaijo), Sorai, Pyengyang, and Euiju (Gishu). On this trip he baptized twenty adults, including seven at Sorai. In the spring of 1888, Mr. Underwood, in company with Mr. Appenzeller, of the Methodist Episcopal Mission, had gone as far as Pyengyang, from which place they were recalled by the American Minister, because of the Korean Government's interdict against religious propaganda. In March, 1899, Mr. Underwood and Miss Lillias Horton, M.D., of the same mission, were married, and went on their famous honeymoon trip to Pyengyang and Kangkei (Kokai), returning overland

via Euiju. In 1889, the Rev. J. S. Gale traveled in the two southern provinces of Kyungsang and resided for a time in Fusan. In 1890, the Rev. S. A. Moffett made his first trip to Pyengyang, where he stayed for two weeks, returning to Seoul via Sorai. In 1891, Messrs. Moffett and Gale made a three months' trip north to Pyengyang, Euiju and Mukden, thence east through the north of Korea to Hamheung (Kanko), on the east coast, and home, via Wonsan, through the Kangwon Province to Seoul. To quote Dr. Moffett: "Thus, by May, 1891, Presbyterian missionaries had proclaimed the Gospel in every province in Korea and had formed plans for the opening of new stations."

The Nevius Methods

Another determining factor in the history of the Mission was a two weeks' visit to Seoul in June, 1890, of the Rev. Dr. John L. Nevius and Mrs. Nevius, who had been Presbyterian missionaries in China for twenty-five years. Dr. Nevius, in his work and writings, had been expounding distinctive methods of carrying on missionary work. As a result of his visit, the group of young Presbyterian missionaries decided to adopt these methods and adapt them to conditions in Korea. Dr. Moffett says: "From him came the seed thoughts of two great principles of our work—the Bible training class system and self-support." Dr. Underwood, in his book, "The Call of Korea," sums up the Nevius principles under four headings: that each Christian be an individual worker for his own neighborhood, supporting himself by his trade; that church methods and machinery be developed only in so far as the native Church is able to manage the same; that paid church workers be set aside as far as the native Church is able to provide the men and means; that the native Church is able to provide its own church buildings. It can be seen that these principles call for a self-propagating, self-governing, self-supporting Church. The Rev. Dr. C. A. Clark, in his book, "The Korean Church and the Nevius Methods," gives a summary of the principles on page 33, and to the above-mentioned principles adds the following: "missionary personal evangelism through wide itineration; strict discipline enforced by Bible penalties; coöperation; non-interference in law suits; and general helpfulness in the economic life of the people." Opinions will differ as to how far the Mission has followed these principles, but Dr. Clark adds his conviction that "there is no other mission field in the world where the Nevius plan has been adopted and expanded as it has in Korea."

The Second Decade

This second decade opened with the Sino-Japanese War in 1894, and closed with the Russo-Japanese War in 1904. Battles of both of these wars were fought in Korea. The baptized membership of the churches in the territory of the mission jumped from 236 in 1894 to 27,090 in 1904. In 1901, the work in North Pyengan Province, which had been under the care of Pyengyang, was set aside as a separate station at Syenchun (Sensen), with a communicant membership of 420, and a total following of 2,320. In 1904, the Mission decided to open another station in the Whanghai (Yellow Sea) Province at Chairyung (Sainei), the work in this province having been under the care of Seoul and Pyengyang stations. In 1899, the Wonsan Station, on the east coast, was turned over to the Canadian Presbyterian Mission.

With the victory of the Japanese over the Chinese in 1894, Korea ceased to be a vassal of China. Koreans rejoiced over the independence of Korea, which the treaty provided, but resented the Japanese influence which followed, and especially so upon the assassination of the Queen of Korea on October 8, 1895, which the Koreans believed had been done with the help of the Japanese. On the night of February 11, 1896, the king and crown prince fled to the

Russian Legation. A year later they came out, and the royal family moved into the new Chungdong Palace, near the foreign legations. At three o'clock on the morning of October 12, 1897, the king was proclaimed "emperor," and the name of the country was changed to Taihan. The spirit of "independence" was in the air. The government and the people became very friendly to Western countries and to Christianity. All classes, both in the city and the country, were interested in the Gospel message, in Western education, and in foreign customs. As a result of the Russo-Japanese War, Korea's nationalistic aspirations were checked. The Korean people became disheartened, discouraged, and almost hopeless. The Gospel message is a message of hope, and the hearts of the people were open to a spiritual appeal as never before. This in part accounts for the remarkable growth of the Church during the next decade (1904-14). Doubtless many flocked to the Church from wrong political motives, and were caught in the great revival that followed.

The Revival of 1907

The revival of 1907 and the "Korea Propaganda," two events so closely related, were the main features of the third decade (1904-14) of the history of the Mission, and were the causes of the second great expansion. During this period, fifty-nine new missionaries arrived; there were nine deaths and twenty-eight resignations, which left a net gain of twenty-two. Three new stations were established, as follows: From Seoul, Chungju (Seishu), 1907; from Syenchun, Kangkei (Kokai), 1908; from Taiku, Andon (Ando), 1910. In 1914, the work of the Fusan station was turned over to the Australian Presbyterian Mission.

So far as is known, the revival began in Wonsan, in the hearts of two women missionaries who had been praying long and earnestly for it. In the summer of 1906, the Rev. R. A. Hardie, M.D., of the Methodist Episcopal Mission, South, was led to bring together a group of missionaries for prayer and Bible study. Later, in August of that year, he was asked to go to Pyengyang, for the same purpose. In September, the Rev. Dr. Howard Agnew Johnston, now of Milwaukee, Wis., visited Korea, and his reports of revivals in Wales and India greatly stirred the Korean Church. In January, 1907, at the Winter Bible Class for men in Pyengyang, the revival fire suddenly burst forth, and then throughout the country. It took the form of conviction and confession of sin, weeping and wailing, the whole audience bursting out in audible prayer; long seasons of prayer,

even throughout the night, large attendance at all Bible classes and evangelistic meetings, preaching everywhere to non-Christians, with the result that there were many large gatherings into the Church, and especially a revived Church. In two years, up to June, 1908, the communicant membership of the churches in the territory of the Mission increased from 12,546 to 19,654; the total adherents from 44,000 to 73,000; and the Sabbath-school membership from 20,000 to 49,000. At the close of the Winter Bible Class in Pyengyang, 176 men volunteered for the ministry.

As a result of the revival, the Mission appealed to the Church in America for reinforcements. During the years 1907-09, what is known as the Korea Propaganda was carried on under the leadership of Dr. Underwood and other missionaries on furlough, with the assistance of the secretaries of the Foreign Board. On May 1, 1910, it was reported that \$170,000 had been subscribed. In addition, the support of twenty-seven missionaries and residences for them had been secured.

During the fall and winter of 1909, the revival continued under the name of The Million Souls Movement, and in connection with it, a visit to Korea of the Chapman-Alexander party of evangelists. The British and Foreign Bible Society issued half-cent editions of the Gospels, and 700,000 copies were distributed during the year. The Christians promised 36,000 days of preaching, and the Pocket Testament League was formed under the leadership of Mr. S. T. B. Davis and his mother. By November, 1910, the total communicant membership of the churches in the territory of the Mission had jumped to 32,000 (see above), and the total adherents to 110,000. The annexation of Korea to Japan in August, 1910, plunged the Korean people into sadness and gloom, and many found comfort in the Gospel message.

In 1911-12, a severe trial came upon the Korean Church, in what is known as "The Korean Conspiracy Case," which grew out of the supposed plot to assassinate the Governor-General of Korea as he passed through Syenchun on December 28, 1910. This brought suspicion upon some of the members of the Mission and upon many Korean Christians, particularly in Syenchun, where half the people of the city were enrolled as Christians. Of the 287 arrested, 151 were said to be Christians. If this unfortunate affair checked the growth of the Church, it was only temporarily so. In 1913, the adherents of the Mission dropped to 92,000, but by 1914 it was back to 109,000. The communicant membership, however, rose steadily to 46,800 in 1914.

The Last Twenty Years (1914-34)

During the last twenty years there have been less marked changes except in young people's work and in the economic situation. The number of missionaries in the Mission has increased from 125 to 155. The number of communicants increased until 1923, and since then has stood from 60,000 to 65,000, but during the last two years has been almost 75,000. Only one new station has been opened, which is a joint station with the Scotch Pres-



Dr. Horace Underwood's Statue, on the Grounds of Chosen Christian College, Seoul

byterians at Sinpin, in Manchuria, east of Mukden. Up until this station was opened in 1921, the work among Koreans in Manchuria had been done from Syenchun and Kangkei. Since annexation the number of Koreans migrating to Manchuria has greatly increased, and a mission station there became necessary.

During these years there has been a great revival in education. The Sabbath-school enrollment has increased from 67,000 to almost 200,000 in the churches in the territory of the Mission. The daily vacation Bible school and the Christian Endeavor increased even more rapidly. The Rev. Dr. J. G. Holdcroft, a member of the Mission, was general secretary of the Korea Sunday School Association from 1920 to 1932. The Sabbath-school membership of all Korea was 254,000 in 1930, which was a gain of 131,000 in eight years. At the Sabbath-school convention in Pyengyang, there was a paid enrollment of 2,200, a daily attendance of 3,000, and a Sabbath-school rally of 10,000.

With war prices, the cost of operation of all mission and church work greatly increased. Board appropriations doubled, but the total contributions of the Korean Church quadrupled from \$81,500 in 1914 to \$368,000 in 1929. For seven years out of the last twelve, the total contributions of the Korean Church have exceeded each year the total appropriations of the board to Korea, including missionaries' salaries.

The severest time of testing that Protestant churches and missions have endured in Korea was in connection with the "Independence Movement," which began on March 1, 1919. Preceding this, Prince Yi, Sr., former Emperor of Korea, died on January 21, his state funeral taking place on March 3. Following this, on September 26, there was the attempted assassination of the new Governor-General, Baron Saito. The uprising was general throughout the country; in every section many of the leaders were Protestant Christians, and some of them prominent pastors and other church officers. The missionaries, while maintaining a neutral attitude, could not help but protest against the atrocities that followed. Finally, at the meeting of the Federal Council of Missions, in September, an opportunity was given for the missionaries to express their views in a communication to the Governor-General. Many of the Korean participants in the uprising were imprisoned for years and were "marked" after they came out. Many Christians and Christian leaders escaped to China. Naturally, for a long time the police were present in all meetings of Christians. Under the circumstances, non-Christians for some time hesitated to identify themselves with the Church. However, the attitude of the new administration was conciliatory, and the crisis was passed.

Medical Work

The Mission has maintained the policy of having a hospital and dispensary in each station center. In Seoul, in 1895, with Dr. O. R. Avison in charge, the plan to operate the Royal Hospital with a subsidy from the Government, was given up. From this time for some years the Government loaned the buildings to the Mission, which provided the cost of maintenance. On November 10, 1904, the present Severance Hospital was opened in a new building, on a new site, at a cost of \$20,000. At present, the plant, including the medical college, is estimated to be worth a million dollars, and operates on a budget of \$150,000 a year. Union work with other missions began in 1908.

On June 3, 1908, the first class of seven was graduated from the medical college, which is described as the culmination of fifteen years' work of Dr. Avison and his associates. These graduates were given certificates by the Government. In July, 1909, the college was formally recog-



Pyengyang—First Building Used by Presbyterian Church: the Forerunner of Many Excellent and Adequate Church Buildings in the City

nized by the Government, and on May 14, 1917, it was designated as a special school (Semmon Gakko). On February 24, 1923, the graduates from that year on were granted a license to practice without further examination. Up until March, 1933, the total number of graduates was 325. At present, the enrollment in the medical college is 156. On June 13, 1913, the new building for the medical college and dispensary was dedicated. In September, 1927, the new hospital wing was opened. The bed capacity of the hospital is 175. It treats annually 2,500 in-patients, and 20,000 dispensary patients, with 70,000 treatments. Nearly fifty per cent of its work is free. This splendid development and work have been made possible for the most part by the munificent gifts of the late Mr. L. H. Severance, and continued by his children, Mr. John L. Severance and Mrs. F. F. Prentiss. As a part of the work of the hospital and college, there is a fine dental department, for which a new building was erected in 1931. In the fall of 1906, a nurses' training school in connection with the hospital was instituted under the direction of Miss Esther L. Shields, R.N. Up to 1933, it graduated 145. The school has an enrollment of 63.

Dr. and Mrs. Hugh Brown, both physicians, began medical work in Fusan in 1891, but for health reasons were compelled to return to America two years later. They were succeeded by Dr. and Mrs. C. H. Irvin. Up to 1901, it is reported that 58,912 persons had been treated during the past eight years—9,197 of them children, and 2,472 operations. In September, 1904, what is described as the first modern hospital building in Korea was opened in Fusan.

Medical work for the Mission was begun in Pyengyang by J. Hunter Wells, M.D., in 1896. The first medical plant was provided by the family of the Rev. S. A. Moffett, of Madison, Ind., and during eight years, 80,000 patients were treated. On October 5, 1906, the Caroline A. Ladd Hospital Building was opened. In ten years a quarter of a million patients were treated. In 1916 the Mission approved union medical work with the Methodist Episcopal Mission, which had been carrying on medical work in Pyengyang since the arrival there of Dr. J. W. Hall and his wife, Dr. Rosetta Hall, in 1892. The union hospital now has 1,200 in-patients, 13,000 dispensary patients, and is giving each year 45,000 treatments.

In December, 1897, Dr. and Mrs. W. O. Johnson arrived to take up medical work in Taiku. The first hospital building was erected in 1903, but unfortunately had to be rebuilt in 1906. This building served until 1927, when a new

dispensary was erected. The new large hospital building was completed in 1931. The Taiku Hospital is now regarded by many as the finest in Korea.

In November, 1901, Dr. A. M. Sharrocks began medical work in Syenchun, in a temporary dispensary building, and treated 1,146 cases in six months. Not until November, 1905, was the first hospital building opened. Before the present modern hospital was dedicated, in May, 1915, Dr. Sharrocks and his staff had treated 128,000 patients.

In a similar way, medical work has been carried on in all the stations of the Mission except Sinpin, in Manchuria, where the medical work is carried on by the Scotch Presbyterian Mission. For the year 1932-33, the six Mission hospitals (not union) treated 2,400 inpatients, and 30,000 dispensary patients, to whom were given 66,500 treatments.

Educational Work

The educational work of the Mission was begun by Mr. Underwood in 1886, by establishing a Boys' Orphanage. In 1890, an attendance of twenty-four was reported, at which time the name of the schools was changed to the Jesus Doctrine School, with the Rev. S. A. Moffett in charge. In 1897, this school was closed, some of the pupils going to the newly-organized day school in the West Gate church. In the fall of 1906, the John D. Wells Training School for Christian Workers was opened, the new building having been erected as a memorial to Dr. Wells, who was president of the Board of Foreign Missions. Post Chapel was erected in 1906. From 1906 to 1908, this was a union school with the Methodist Mission. The first class of five was graduated in 1908. The total number of graduates till March, 1933, is 461. The present enrollment is 388.

Miss Annie J. Ellers (Mrs. D. A. Bunker), the first single woman worker in the Mission, who came to Korea in 1886, and afterwards Miss Mary E. Haydon (Mrs. D. L. Gifford), who came in 1888, organized a school for girls. Miss Susan A. Doty was put in charge in 1890, at which time there were nine girls in the school. This was the beginning of the present Girls' Academy in Seoul, which graduated its first class as a middle school in 1908, and has graduated 330 up till March, 1933. The present building was erected in 1908.

The Chosen Christian College for men was opened in 1915, in Seoul. A temporary recitation building on the new campus was erected in 1918, Stimson Hall (Administration) in 1919, Underwood Hall (Recitation) and Appenzeller Hall (Science), in 1922, and Pinson Hall (Dormitory), in 1925. The charter for the college was granted on May 14, 1917. It is a union project of the two Methodist Missions, Presbyterian, U. S. A., United Church of Canada, and the Methodist and Presbyterian Churches of Korea. The late Rev. Dr. H. G. Underwood was the first president, and upon his death, in 1916, he was succeeded by O. R. Avison, M.D., LL.D. The capital investment totals over \$400,000, and the endowment fund \$409,000. The college has three departments—Literary, Commercial and Science. The total number of graduates is 395, and the present enrollment about 300.

In Fusan, Mrs. Bertha K. Irvin started a night school for girls in 1899. By 1910 this work had developed into a fine middle school, in a new building, with Mrs. Irvin still in charge. In 1914 the Fusan station was turned over to the Australian Presbyterian Mission.

The Rev. Dr. W. M. Baird, after having helped to establish the two stations, Fusan and Taiku, was called to Seoul for educational work, and a year later, in 1897, to Pyengyang, where he became the founder of the educational work of the station. In 1899, two primary schools for boys and two for girls were reported, with Mr. Baird teaching a class of boys that "constituted the nucleus of an academy for young men." Advanced classes were taught in 1901, and the first class of three was graduated in

1904, the total graduates to date (1933) being 915. The first building for which funds were furnished by the Rev. W. L. Swallen, was erected in 1901. The present academy building was erected in 1918. College work was begun in 1907, and the first class was graduated in 1910. There have been 271 graduates of the Union Christian College, of whom twenty-six are ordained pastors. The recitation building was erected in 1911, the science building in 1926, and the auditorium-gymnasium in 1930. From 1907 to 1914, college and academy work was in union with the Methodist Episcopal Mission. At present, the Union Christian College is a union of three Presbyterian Missions, the United Church of Canada, and the Korean Presbyterian Church. Dr. Baird continued as president until February, 1916. His successors have been Mr. R. O. Reiner, the Rev. Dr. S. A. Moffett, and at present the Rev. Dr. G. S. McCune. The college has two departments, literary and agriculture, and a total enrollment of 187. The Government charter dates from April 1, 1925. In 1901, a manual labor department was added for self-help students, and in 1903 the name was changed to the Anna Davis Industrial Shops, at which time the first building was erected.

In 1898, the two primary girls' schools in Pyengyang were put in charge of Miss Margaret Best and Mrs. Graham Lee (succeeded by Mrs. J. Hunter Wells the following year). Mrs. Wells also organized in her home, in 1899, a school for older girls and young married women. This now continues as the Lulu Wells Institute. In September, 1903, an Advanced School for Girls, with a boarding department, was begun. This became the Girls' Academy, with Miss Velma L. Snook as principal. The first class graduated in May, 1908, the total number of graduates to date (1933) being 434. From 1907 to 1918, this was a union academy with the Methodist Episcopal Mission. The residence and dormitory building was erected in 1911, and enlarged in 1930. The recitation building was erected in 1923. The present enrollment of the school is 323.

The Mission maintains eight middle schools (academies), four boys and four girls, there being two each in Seoul, Pyengyang, Taiku and Syenchun. Five of these have been "designated" by the Government, and the Mission is making a great effort to have the others "designated." In addition there are two other middle schools in Chairyung and Kangkei, supported by the Korean Church, which supports largely the two middle schools in Syenchun. The total enrollment in 1931 of these ten schools was 2,232, of whom 1,482 were baptized or catechumens, and the total number of graduates was 3,055. In the eight mission schools in December, 1933, there were 2,246 enrolled, and of these fifty-three per cent were baptized or catechumens, while but eight per cent were reported as non-Christians. All of the middle schools and colleges have union boards of control (Koreans and missionaries).

Back of these middle schools and colleges, are the kindergartens and primary schools, which are supported by the Korean Church. In 1933, there were 75 kindergartens, with an enrollment of 3,425, and 222 primary schools, with an enrollment of 15,000. The field income for education from Korean sources for the year was 400,000 yen (or about \$200,000, at the normal rate of exchange). The educational system of the Mission and of the Church has been built up for the youth of the Church.

Literary Work

It is fortunate that so many of the early missionaries had marked literary ability. Dr. Underwood, by November, 1889, had finished his Introduction to the Korean Spoken Language. This and his Concise Dictionary were published in 1890. Dr. Underwood also published a hymn book in 1896, and the first Christian newspaper in 1897.

The first edition of Gale's Grammatical Forms was issued in 1893, and the famous Gale Dictionary in 1897. The third edition containing eighty thousand (Continued on page 22)

Dr. Cleland B. McAfee on the Korean Mission

AS secretary of the Presbyterian Board of Foreign Missions for the Chosen (Korea) Mission, it is a peculiar pleasure to write something of that Mission as its Jubilee approaches. I did not need to become a secretary to gain a deep interest in the Mission. The first missionary was sent to that land the year I graduated from Park College, so that my own graduate life, including my whole ministry, has coincided with the development of that Mission. My one sister, Mrs. Dr. George S. McCune, has long been a missionary there. Elder Daniel W. McWilliams, whose initial gift made the opening of the Mission possible, was an elder in the Lafayette Avenue Church, Brooklyn, N. Y., of which later I became pastor, and Mr. John T. Underwood, brother of one of the pioneers, and himself a large donor to the work of the Chosen Christian College, is still a trustee of the same church.

The Mission has been peculiarly blessed in its personnel from the founders to the present day. It would be invidious to select among the many names of notable workers, but the entire Mission and all its friends will rejoice to do special honor to Dr. Samuel A. Moffett, one of the founders who is still living, and will take part in the celebration of its Jubilee. He has been statesmanlike and far-seeing, expecting and planning for a strong Church, and has had colleagues of the same spirit among those who are already gone to their reward and many who abide still on the earth. Among those who have gone, it will be natural to name as typical of the group Dr. Horace G. Underwood, in whose memory as preacher, churchman, educator and leader, a bronze statue now stands in a conspicuous place in the capital of Chosen, erected by Koreans. These names are merely suggestive of a long list of the living and the departed.

The policy of the Mission looking toward self-support of the Church that might be formed comes from an early day. It follows in main outline what is known as the Nevius Plan, the proposal of the veteran China missionary, who was troubled over any plans which made the new churches de-

pendent on foreign money. The Mission has magnified the duty of the local church to bear its own burdens of finance so far as possible, and has confided its aid to supervision and guidance rather than to gifts of money. One outcome of this is the fact that the Church in Chosen is completely independent of any control from beyond itself, maintains its own organization and courts, conducts its own missionary work, and determines its own rules of procedure.

The Mission has magnified the knowledge and study of the Bible. The system of Bible classes for all sections of the field has been developed until the resulting Church is peculiarly a Bible-loving Church. These classes are still largely conducted by the more experienced missionaries, but there is a growing group of able Koreans who is taking over this important ministry.

The Mission has always put evangelism in the foreground of its program. It has maintained schools with special reference to the youth of the Church, not as evangelizing agencies, except as students and teachers may catch and express that spirit during and after the course of study. The Church has been often in a state of revival; indeed, this is the normal state of the Korean Church, encouraged always by the Mission. One of the serious problems has been to care for the large numbers added year after year, with familiar experiences of leakage quite too well known in the American Church. Gradually the Korean Church is becoming able to hold its gains, and finds many of its supposed "losses" still living the Christian life in remote places.

There is still large work to be done for Christ among the Koreans, a work in which increasingly the Mission and the Church can share. Developments in Manchuria are leading to a large influx of Koreans who ought to be followed; there are many Koreans in Japan; there are millions of unevangelized in Chosen proper. The Jubilee should be a time of forward-looking plans in the midst of deep gratitude to God for the amazing results of the first half century.

The Six Cardinal Principles of the Chosen Mission

THE Chosen Mission of the Presbyterian Church in the U. S. A., stands for the following basic principles in its work:

1. The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.

The whole Bible was early translated into the simple language and script of the common people of Korea and sold broadcast. Individual leaders soon became proficient Bible students. From the very beginning, definite and systematic instruction in the Bible has been one of the outstanding features of the work. As a rule, the entire Church attends Sabbath-school, and every member is regularly enrolled. During 1932-33, 110,954 were enrolled in Bible study conferences of from five to twelve days each, held in almost every circuit and in many of the individual churches. In each of the nine mission stations, Bible institutes are conducted for both men and women, in which during a period of from one to two and a half months annually, over a course of five years, the major portions of both the Old and New Testaments are systematically studied. Thousands are enrolled in correspondence Bible study courses. In all the mission academies and the two colleges, the study of the Bible is required of each student, and in the hospitals also the teaching and preaching of the Word has been given an important place. The Chosen Mission has tried in all things to give the highest honor to God's Word.

2. Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian. The early missionaries to Korea were zealous preachers,

and the whole missionary group has sought to follow their example and whatever his or her personal assignment, active evangelism is expected of every member of the Mission.

The policy of widespread itineration throughout the country on the part of the missionaries has been maintained from the beginning, together with tract distribution and the sale of gospels, so that no district, however mountainous or isolated, should be left without the opportunity of learning of the way of salvation.

The growing Christian forces have been organized and led in a great variety of evangelistic efforts. Evangelistic work in mission hospitals has resulted in the founding of scores of churches; preaching bands of students from the mission academies and colleges have gone out among the weaker churches, inspiring them to activity, helping to win converts and at the same time have been the means of developing strong evangelistic workers from among the students themselves. However, the great majority of the 103,530 communicant members of the Korean Presbyterian Church today have been won to faith in the Lord Jesus Christ, not so much by the evangelism of the foreign missionaries as by the personal witness and work of the rank and file of the church members, whose transformed lives as well as their words, have borne convincing testimony to the supernatural and saving power of the redemptive work of the Son of God upon the Cross at Calvary.

3. The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives.

Believing that redemption through Christ involves a new

birth and the implanting of a new nature which will manifest itself in new conduct and manner of life, a complete break with heathenism and the practices of the past has always been insisted upon, with no form of compromise. This includes emphasis on strict Sabbath observance and the fellowship and mutual inspiration of believers gathered in the churches for true worship. Real faith should result in open confession, no matter what the cost.

Prayer has always occupied a very prominent place in the life of the Korean Church, both individual and family prayers and the meeting together at daybreak for united prayer at most of the Bible conferences and evangelistic campaigns, which latter has undoubtedly been a large factor in the blessings received and the large number of conversions reported.

Not the material equipment of Western civilization or even modern education is the essential thing, but new life in Christ Jesus through faith and obedience.

4. The main purpose of the mission's educational program is the training of the children of the Church to furnish Christian leaders, and to prepare for Christian life and service.

The official policy that the primary purpose of mission schools is not to evangelize non-Christians, but to train up Christian leaders from among the children of the Church has been that of the Mission from the beginning. With that purpose in view, eight academies, four for boys and four for girls, have thus far been maintained, although with great difficulty, owing to the increasingly stringent government educational regulations. The three higher institutions in which the Mission is coöperating (the Union Christian College in Pyeongyang and the Chosen Christian College and Severance Union Medical College in Seoul) are also conducted with the same purpose, and from all these institutions have gone forth a large company of young Christian men and women, many of whom today are occupying positions of outstanding leadership in the Church.

The whole field of proper secular education, social service and philanthropy lies before the indigenous Church to be developed as the Church waxes in power; but for the Mission to use secular education as an entering wedge to win non-Christian students where the Gospel is not welcomed has been held to be not only dishonoring to the Bible and to the Gospel message, but also to be unprofitable as an evangelizing agency.

5. Medical work as an evangelizing agency.

Modern medicine came to Korea when Dr. Horace N. Allen (1858-1933), the first Protestant missionary, began his work as a physician to the American Legation in Seoul, on September 20, 1884. His medical skill, his courage, and his Christian character opened the way for fellow missionaries, under his own and other boards appointed specifically for evangelistic and educational work, and also for additional medical missionaries.

In our own mission, the service of healing has always been an integral part of each station, and the eight mission hospitals established and maintained have been centers not only of healing, but have in addition made a tremendous contribution to the work of the Church. Beginning in a small Korean house, sometimes so poorly lighted that the doctor worked on his knees, with the patients on cotton mattresses on the stone floors, many of the hospitals were for years smaller than the twenty-bed standard for the 1933 Board Manual. In recent years, modern brick plants have been erected, though most of them are still "one-man" hospitals. Missionary nurses have given devoted service in all of them. Professional standards have always been kept high, and discoveries in technique and materia medica have been eagerly sought and used. Not only has the health of the missionary force been safeguarded, but much has been done to

ameliorate the living conditions of the Korean people along lines of medical education and sanitation. Public health work and preventive medicine have also had their place. However, our medical missionaries, both doctors and nurses, have not failed to recognize that the prime object of their lives and service was to bring men to a saving knowledge of Jesus Christ through their professional service and personal witness.

Korean young men and women have always been as eager to learn as the missionaries have been to teach, and all over Korea today, in institutions and private practice, there are doctors and nurses who carry on in the spirit they caught years ago in the mission hospitals. Now the Severance Union Medical College and the several training schools for nurses send out each year graduates who meet the exacting requirements of the Government, and exemplify the ideals of Christ, their Saviour and Master.

In connection with all the hospitals, active evangelistic work is carried on which has resulted in the conversion of thousands, and not only so, both through the witnessing in their homes of those who have accepted Christ while in hospital, and through the carefully organized follow-up work of the hospital evangelistic staffs, many churches have been established in hitherto unevangelized villages.

6. The Indigenous Church—the principles of self-support, self-propagation and self-government inculcated from the beginning.

Believing that the Christians themselves should shoulder the responsibility of carrying on the Church and its work, from the beginning the policy of the Mission has been, in so far as possible, to limit the use of mission funds to the work of aggressive evangelism. Even in the broadcasting of Christian literature, care has been taken not to give away free of cost Bibles or tracts of any permanent material value. The founding of an independent Church in Korea has been the great purpose of missionary activity, and care has been taken to develop the work on a plane upon which the newly established Church is able to maintain itself. With that in view, the erection of church buildings has been left in the hands of the Korean congregations who have built as they were able; starting usually with small straw-roofed houses and later growing into spacious and modern brick edifices as the congregation grew and was able to provide the needed funds. The salaries of the ordained pastors are met entirely by the congregations to which they minister, and with the exception of some of the circuits in the more backward districts, all salaries of unordained men in charge of church circuits are also met by the Church. The leading of the services in the smaller country groups is taken care of by voluntary lay leaders. In many sections the individual churches are too small and weak to provide alone the salary of a pastor or even of an unordained evangelist. In such cases they are grouped together into circuits of from two to seven, or in some places as many as fifteen churches, which unitedly undertake to support a man to give them pastoral care. In such circuits it is quite impossible therefore for the man in charge to lead a Sabbath service more than once in one or two months, and so the locally elected deacons and officers, an increasing number of whom are receiving training in the Bible institutes, are responsible for the leading of the services and for carrying on the preaching.

This self-reliant spirit has not only gradually covered Korea with constantly growing churches, but it has inspired generous giving for the current expenses and benevolences of a great Church. For every yen spent by the Mission in its schools and church work, not including missionaries' salaries, the Korean Presbyterian Church in the same territory raised over five yen. In the eight mission academies, out of a total budget of 161,811 yen, only 61,496 yen was received from the Board of Foreign Missions in America, and in

the six mission hospitals (the figures for the two union hospitals in Seoul and Pyengyang, in which the Mission is coöperating, are not included), out of a total budget of 87,273 yen, only 8,269 yen was received through the Mission. The General Assembly of the Korean Presbyterian Church through its own Board of Foreign Missions has, for the past twenty years, maintained three ordained Korean pastors working as foreign missionaries in a part of Shantung Province, China, which is unoccupied by any other missionary society. The Women's Missionary Societies in Korea have also recently undertaken the support of an evangelistic woman worker who has been sent to China to assist in the work there. The Board of Home Missions of the Assembly is supporting several pastors, evangelists and Bible women, who are working among the scattered Korean populations in Japan proper, in Manchuria and in Shanghai, while each of the twenty-four presbyteries has its own missionary society, which is supporting evangelists at work in the unevangelized territory within its own borders. Compared with the material equipment of the Church in America, that of the Korean Church may seem quite primitive, but in terms of Christian sacrifice and stewardship, the

Korean Church ranks high in self-support and benevolence.

Self-government naturally grows with self-support. As the little groups and churches have grown up one by one, they have been practically self-governing from the beginning. Not infrequently a Christian group has built its own first church, organized its own temporary and unofficial leadership, and has carried on the regular functions of church life months before being visited by an unordained Korean pastor or foreign missionary. Paying the salaries of their local evangelists from the beginning, they naturally choose and control their own leaders, though of course under proper ecclesiastical review and control. Presbyterianism has appealed to the Korean Church. It has provided a democratic church life that has inculcated a love for Christian liberty and has trained wise and intelligent leaders. As a result, a General Assembly with twenty-four presbyteries well organized and successfully carrying on the business of a great Church, has been established, and is now completely in the hands of a capable and efficient Korean leadership. The foreign missionaries form only a very small percentage of the membership in the presbyteries, and their representation on the boards of the General Assembly is also very small.

The Self-Support System in Korea

By the Rev. Floyd E. Hamilton

NEARLY forty years ago one of the most providential visits ever paid to a mission field occurred when Dr. Nevius, a Presbyterian missionary in Shantung, China, visited the Korean Mission, which was just starting upon its

labors. The young missionaries who had come to establish the Christian Church in Korea had heard of the Nevius methods and had sent an urgent invitation to Dr. Nevius to come to Korea and explain these methods to the mission. As a result of this visit, these methods became the working basis of Presbyterian missions in Korea.

One of the main principles of the Nevius method is the principle of self-support. Up to the time when Dr. Nevius introduced this principle, missionaries had usually gone to the various mission fields and, when confronted by the dire poverty of the people, had gathered their converts and built a more or less pretentious church building for the use of the new Church. Because of the poverty of the people, the missionaries usually felt that they could not ask them to pay for the support of a pastor, so, as soon as a proper man could be obtained and trained, he was usually supported by foreign funds. Before long, in most fields, it appeared advisable to start schools as an evangelistic agency. It seemed easier to reach the natives through their children than simply to present the Gospel message to the adults, so schools were started and the children of heathen parents were gathered under Christian teachers and were given as good an education as was possible under Christian auspices, in the hope that the pupils would become Christians, and would win their parents for Christ. Of course, it seemed unfair to place the burden of the support of these schools upon the infant Church, so the schools as well as the churches were supported by foreign funds. As other churches developed, buildings were erected for them and they were placed under foreign-trained pastors or Christian leaders, who were paid, as the others, from foreign sources. Such were usually the methods by which churches were started on mission fields up to the time when Dr. Nevius introduced his methods.

It is clear at once that certain problems are sure to arise in connection with a Church supported in this way almost

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entirely with foreign funds. In the first place, the growth of such a Church is obviously limited largely to the amount of money available from foreign sources. No new church buildings can be erected until there is money with which to build them. No new

workers or pastors can be employed until money is available with which to pay their salaries. The fact that the money for the church buildings is coming from foreign sources is certain to make the native Christians dissatisfied with any building which cannot compare favorably with church buildings in other countries. The leaders and pastors who are trained for their work by the foreign missionary, and sometimes sent to other lands for the completion of their education, inevitably form higher standards of living, and when they return to take up work for their own people, cannot be expected to live upon the scale upon which the poverty-stricken natives are forced to exist. This, of course, makes it necessary for the missionaries to pay their workers higher salaries than those received by the people among whom they work, thus again limiting the expansion of the Church to the amount of money which can be obtained from foreign sources.

Nor are these the only problems which arise. The native Christians, however sincere they may be, inevitably realize that in the missionary they have a source of financial support. It is not at all strange that under such a system "rice Christians" form one of the problems of the work. Moreover, since the bulk of the money comes from foreign sources, the native Christian workers cannot be blamed for feeling that they are under-paid. Are not the wealthy churches of other lands sending this money to the mission field? Why should not the workers receive as large salaries as they can possibly obtain? Almost inevitably the salaries of the Christian workers under such a system rise far beyond the ability of the local churches to pay, and self-support for the native Church under such conditions becomes a matter for the vague and distant future.

After seeing the way in which these older methods worked, Dr. Nevius became convinced that the system was fundamentally wrong, and he began to work out the set of principles commonly called the "Nevius Principles," the

chief of which was the system of self-support. According to these principles, instead of building a church with foreign funds for the new Christians, Dr. Nevius advocated that they should meet in a home belonging to one of the members of the group. As soon as the local band of Christians became too large to meet in such a home, the group was usually large enough to buy or build a small church building of its own. Of course, because of lack of funds, nothing pretentious could be attempted by the groups, but when the Church outgrew the second stage, usually the group was large enough to pay for the erection of the additional rooms for the church building. In this way the church building could usually grow as the congregation increased.

Instead of hiring a trained pastor into whose care the new group could be placed, Dr. Nevius advocated the appointment of the best-fitted member of the local group to be its spiritual leader. Of course such a leader could not be paid by the people, and as the missionary did not pay his salary, he would be forced to secure his living from day to day as did the other members of the group. The only difference between a leader of this sort and the other Christians was that he had a deeper Christian experience and better understanding of the doctrines of Christianity. Such a leader at first would know little more than the other members of the group, and, of course, would be far inferior to a trained pastor, but as a result of the missionary giving personal attention to the training of these local leaders, their Biblical knowledge and spiritual apprehension would be a little in advance of the Biblical knowledge of the rest of the local group. Thus, while such men would be leaders, they would not be so far in advance of the people that they could not follow. In such a system it was likewise a necessity for the missionary to give close personal supervision and teaching to the local group, but as the number of groups increased, more and more of the missionary's time could be given to the training of these unpaid leaders, and they, in turn, would gradually become better fitted to lead their churches.

As they became better trained and as the groups grew in numbers and strength, there would naturally arise a demand in the local group for leaders who could give all their time to the Church work. Before long, under such a system, it would be possible for a number of these groups to band together and pay the salary of one of these local leaders to be the unordained full-time pastor of several groups. When such a stage in the development of the churches was reached it would be possible to give these paid helpers more intensive training in a theological course, and from among them would eventually arise the ordained pastors. It was not until about twenty years after the first organization of the Korean Church that the first pastors were ordained, and by the time these pastors were ordained there were a number of large churches capable of undertaking their support.

Under such a system it was necessary to lay great emphasis upon the Bible training of the Christians in the group, and a system of Bible study classes for all the local groups soon grew up. While the leadership of the churches at first was largely uneducated, by constant emphasis on Bible study and by the system of Bible training classes, not only did the leaders gradually gain a Christian education, but the individual Christians themselves rapidly increased in knowledge of the deep things of God.

Before long there would naturally arise among the Christians a demand for a school for the training of the children of the Church, and they would be willing to make great sacrifices to carry on a school in connection with their local Church. In Korea, primary schools, supported by the Christians themselves, for the children of Christians, grew up in connection with most of the churches throughout the country. The interference of the Japanese Government,

after the annexation of Korea, forced many of these primary schools out of existence, because the Government requirements for the training of teachers, and the salaries which they required the Christians to pay their teachers, made it impossible for many of the churches to continue to support their schools. Under conditions, however, where there would be no Government interference, there seems to be little reason why a self-supporting educational system for the training of the children of the Church could not be established in connection with a self-supporting native Church.

Now, let no one dream that such a self-supporting Church will develop without effort, and constant effort, on the part of the missionary. It is far easier to erect a building with foreign funds or to pay the salary of a Church leader than it is to go through the anguish of insisting that the Churches shall build their own buildings and pay their own leaders if they are to receive salaries. It takes a degree of "hard-boiledness" on the part of the missionary to put such a system into effect, which few missionaries are likely to have. Consequently, early in the history of the Korean mission, a rule was passed forbidding any individual missionary to hire workers without the consent of the mission. Usually the mission would decide to uphold the abstract principle of self support when it applied to the helpers of other missionaries, even when they felt that their own cases constituted exceptions to the rule. Many times it has seemed hard-hearted and cruel not to pay for the erection of some needed church building or not to pay the salary of some financially straitened church worker and, of course, at times the rule has not been applied, but departures have usually been regretted, because when once the rule is broken others sooner or later hear about it and naturally urge that their cases should be made exceptions as well. When one looks at an individual case one can always find a reason why an exception to the self-support rule should be made in that particular instance, but if exceptions are made nothing but trouble is sure to await the missionary, and the whole system will soon be in jeopardy.

What are the advantages of such a system over the old one? In the first place, the growth of the Church is never limited to the amount of foreign funds that can be obtained. Groups under such a system can spring up as rapidly as the missionary can care for them. Church buildings can be erected as soon as there is a sufficient need or demand for them. Church workers will develop and be used exactly in proportion as there is a need for them in the local Church, and the whole system of growth of the Church becomes elastic. As long as the people of a group think that there is a hope of securing funds through the foreign missionary they will not spend their own money for the erection of a church or for the support of a worker. Only a hard and fast mission rule will enable a kind-hearted missionary, who has money, to resist the temptation to spend it to help such a local group, but if one group is helped, why should not a neighbouring group be helped, and if that also is helped, it constitutes a double chain of reasons why a third and fourth should likewise be helped, and the whole system of self-support collapses. Funds from foreign sources are, in the very nature of the case, strictly limited, and if the missions begin to use them in the erection of church buildings, in the support of pastors, and in the erection and support of primary schools, the limit to the amount of funds which can be obtained from the home churches is soon reached, and then the expansion of the native Church beyond that limit is automatically stopped. This, perhaps, coupled with its psychological correlative among the native Christians of "letting the missionary do it all," accounts largely for the lack of growth of many missions throughout the world.

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Moments of Quiet Strength

THE CONSTANCY OF CHRIST

By the Rev. Stuart Nye Hutchison, D.D.

THE third Gospel gives us the account of the washing of the disciples' feet. A distinguished visitor in Germany tells of going to see Raphael's "Sistine Madonna" in Dresden. "As I came out a stranger said to me, 'I don't see much in that.' I made no reply. There is no use of discussing it with a man who can see nothing in the 'Sistine Madonna.'"

We pity any man or woman who can read this story, as John tells it, without seeing something that bears directly on his own soul.

At an eastern meal in the days of Jesus the washing of the feet of the guests occupied a most important and necessary part in conventional good manners. The open sandals that were worn made this washing essential, not only to cleanliness, but also to comfort. In homes of wealth this service was performed by a servant or slave. Among the poorer people it was done by the people themselves, each taking his turn.

It happened that while they were on their way to supper the disciples had been disputing as to which was the greatest. They became heated and angry, and by the time they arrived at their destination a quarrel was on. Sullen and resentful they filed into the room and seated themselves like a group of sulky children, in studied ignorance of the necessity of the hour.

Then came a pause. The time had come for one of them to wash the feet of the rest. There at the door were the pitcher and basin and towel. But not one of them moved. To have volunteered for this service would have been, they thought, on the part of him who did it, an acknowledgment of his inferiority.

At that moment Jesus looked sadly around upon them. He did not speak. He acted. John, writing years after, describes what happened thus: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he ariseth from supper, and laid aside his garments; and took a towel, and girded himself."

The girded towel was the sign of a servant. At this supreme moment He turned aside to perform a lowly task. As has been said: "With the very hands into which the Father had put all things He washed the feet of the disciples. This seems the greatest anti-climax in history."

There is a reason instantly apparent to us all for this act of loving self-abasement on the part of the Son of God. Jesus was about to begin those remarkable discourses on the meaning and mystery of God and faith recorded in the closing chapters of John's Gospel. With their minds and hearts filled with strife and bitterness they were in no fit mood to hear spiritual truth. It was absolutely necessary that by some startling act He should take their thoughts away from their petty jealousies and center them upon Himself. Nothing He could have said to them could have made such a lasting impression on them as what He did. He might have laid down there some abstract law or rule of conduct. They either would have misunderstood it, or forgotten it as soon as uttered. Instead He quietly washed their feet, and while they lived they never forgot the lesson He taught; nor can we.

He began with Judas—think of Jesus washing the feet of the traitor who sat there with black treason in his heart. Then from one to the other He went around that table. Peter very likely was one of the last to whom He came. It may have been he whose turn it was that night to wash

the feet of the rest. He had very probably been the noisiest in asserting that he would not be a slave for the others. More and more sorry and ashamed he became until when at last Jesus knelt before him he said, "Lord, thou shalt never wash my feet." The Lord softly answered, "If I wash thee not, thou hast no part with me."

In my last pastorate we sang at one of the services the old hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

After the benediction a woman stopped me and said: "I see you still use Watts' hymns here. I thought intelligent people had stopped singing about such things as a fountain filled with blood."

The Church has not ceased, and it never will, singing praise of the cleansing power of the death of Christ. If we leave out the sentiment of Watts' hymn, we must strike out the Cross and the Atonement, and without them Easter has no meaning.

Jesus here made plain to Peter that unless he was washed, unless the sacrifice of Calvary atoned for him he had no part with Jesus. He had to be cleansed through the blood of Christ, and so must you and I.

This act of Jesus showed us what life should be for us. It has been said that the religious appeal of the modern world is the call to service; a service that gives meaning to life. What does our Christian Creed amount to if we merely hold it in our minds, like the talent tied up in a napkin? It is to be translated into service. Why do we go to church? If it is only to find comfort and help for ourselves we miss the meaning of it all. We go to gain strength and inspiration for service.

Moreover, Jesus taught us here what service is. We may find opportunities to serve amid the humblest duties of daily life. Many of us are like Naaman the Syrian. If we could do some great thing we would do it, but we find so little that is appealing in the humdrum tasks of the common day. If we could go to the Cross how gladly we think we would do it. We are not willing to humbly minister to those in need in our own households. I like the words of our hymn:

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you give for Jesus
Will be precious in His sight."

Jesus revealed to us too the glory of service to the unthankful and the evil. He washed the feet of Peter, knowing that in a little while he would deny three times that he knew Him. He washed the feet of Judas, those feet that would carry him to betray his Master. He washed the feet of the rest, those men who would at the approach of danger forsake Him and flee.

In other words. He gives us the meaning of living. To minister to the poor and needy, no matter how lowly and unworthy they are, is to minister to God. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

SABBATH-SCHOOL LESSON

By the Rev. Stewart M. Robinson, D.D.

May 20, 1934

Matthew 25: 1-13

THE FUTURE OF THE KINGDOM

THE Little Apocalypse.—The great Olivet Discourse embracing Matthew 24 and 25, outlines the future of the Kingdom. In chapter 24, our Lord describes a cycle of great movements, processes, and events. He encompasses them all in His discourse within the period of "this generation" (Matt. 24: 34). Reading these words from the standpoint of one who listened to the words themselves fall from the Lord's lips, it is hard to see how any other meaning could be attached to them than the expectation of the Lord's Return in the course of the life-time of those who actually heard Him speak. Coupled with this, we have a point of view all through the New Testament which strongly suggests the Return of the Lord as very close. Peter says it is "at hand;" James says it "draweth near;" Paul revels in a bright anticipation of possibly being present (see "we who remain"). A common New Testament greeting was "Maranatha," which means, "The Lord Comes." Yet we observe that there is absolutely no prediction of His Return in the first generation of Christians. Indeed, immediately after verse 34 in Matthew 24, wherein Jesus describes the program of the Church-age and concludes it with His Personal Return, He adds (verse 36), "of that day and hour knoweth no man, no, not the angels in heaven, but my Father." This is not a contradiction, nor does it involve any question of our Lord's foreknowledge. It is not the expression of a prophecy which was not carried out. But it does seem to involve a proposal which is of mighty significance. It seems to involve the proposal that the world was capable of evangelization during that first generation.

The Absolute Condition.—Our Lord placed in His program one absolute condition, namely, the evangelization of the world. He said: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24: 14). That evangelization was a task committed to the disciples. Jesus (Matthew 28: 16) sent them forth with the Great Commission ringing in their ears. That, we must believe, was a definite and specific command. Written through that first generation at various intervals, the New Testament literature which we have reveals that this work was going on in a dramatic and rapid fashion. Yet at the same time we note a lagging on the part of the human agents. Finally, in the Letters to the Seven Churches (Revelation 2-3), we hear the Lord of the Church, from the midst of the Lampstands, reprove, rebuke, admonish and encourage the Church, which is already revealed as a failing Church.

Every Generation Crucial.—The Gospel is absolute. It is a message of life and death, and, upon reflection, one will readily recognize that it cannot be a matter which can be allocated over centuries. Take, for illustration, a burning building with people in jeopardy. No group watching that would dare face anything less than the task of reaching all and at once. Our Lord from the Mount of Olives looked out over a dying world and claimed for it work of Calvary. He put the message into the hands of His messengers. He stated it in absolute terms. He warned His disciples against trying to determine dates by enforcing upon them the obligation of doing their duty.

The Bridesmaids.—The parable which immediately followed the exposition of the program was given to enforce the idea of ready watchfulness which is the mark of the faithful disciple. The bridesmaids were the honorary servants of the Marriage Feast. Note the beautiful imagery. Wedding attendants are selected to positions of service, but they are chosen for honor. They symbolize the works of menial labor, which presumably are the due of the bride

and groom in connection with the marriage. The bride's attendants care for her. But that service has been sublimated into a glory. The maids are clothed like brides, they stand resplendent at the ceremony. Surely it was not without purpose that the Lord, the Bridegroom, should select this picture to "describe the handmaids of His waiting Church, the Bride, "The Lamb's Wife." The Lord said in effect that His disciples were chosen to the honorable office of service against the Great Wedding Feast, when He should bring His Bride to the Nuptial Banquet. The parable describes these servants-in-waiting. All were honored. All were present in the interval. All apparently were in a similar position of preparation. But a great chasm yawned between one group and another within this beautiful circle.

The Oil.—In Bible symbolism, oil stands for the Presence and Power of the Holy Spirit. Oil was used to anoint the priest and the king in the religious economy of the Old Testament Church. It may be taken to represent the gifts which the Spirit gives. It may be thought of as representing the supreme gift which the Spirit gives, namely, love for the Bridegroom and Bride, who are thought of here as united. Our Lord taught that the great commandment was to love God. The great commandment for the Christian is to love Christ. Jesus said, "If ye love me, keep my commandments" (John 14: 15). Love issues in obedience. So here we have half of these honored servants bearing evidence of lacking the Holy Spirit, in lacking the gifts which He gives, in the matter of love for the Lord of the Wedding, and that in the precise detail of being ready to adequately honor Him when the time comes. Our thought is thus conducted from the highest to the most commonplace. The fact: not enough oil; the implication: lack of love for Christ. The writer recalls standing in the vestibule of a great metropolitan sanctuary as a friend of a couple about to be wed. One usher was absent and for a few terrible minutes a distressed wedding party thought it would be necessary to impress a substitute into the place. It bore witness to a callousness on the part of that loitering usher to something which goes very deeply into the heart of things.

The Parable and the Teaching.—Correlate this parable with the message of the preceding chapter. Christ declared His program. He flung out the plan of world-wide evangelization, and all the momentous concomitant events in their absolute form. God moves in a timeless universe, in one sense. Jesus' own generation and every generation since has lived in the presence of this timeless and preemptory command to prepare. That is the word underscored in the parable. It is a story about readiness and unreadiness. The Church has failed in that duty and disgraced that privilege which belongs to those who have been called into the service of the Lord Jesus Christ. That is the pathetic tragedy that stalks about the world today. If twenty centuries have passed since the Lord flung down that challenge to faithfulness on the part of His disciples, it is not chargeable to Him. But it ought to be a mighty testimony to rouse the Church of this day to go forth in His Name, proclaiming the power of His shed blood, and beseeching men in His Name to be reconciled to God.

Golden Text.—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."—Revelation 11: 15.

Catechism.—Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

YOUNG PEOPLE'S PRAYER-MEETING

By Rev. E. P. Whallon, D.D.

May 20, 1934

II Tim. 3: 1-5, 14-17

What is Right and What is Wrong With Modern Youth

MODERN youth, or the young people of today, are just about the same as the young people of former times, as far as moral and religious character is concerned, and that is what we are considering at this time. Those who lived two thousand years ago had no airplanes to ride in, no telephones to talk through, and no printed books to read, but the bad ones were just as bad, and the good ones were just as good, as the corresponding ones are today.

Eternal conditions do not necessarily determine what shall be the moral and spiritual character. If young people of any age or land put themselves under the guidance of God to do His will, they will live good lives, but if their hearts are set in them to do evil, they can be wicked under the most favorable surrounding conditions.

In the first chapter of Matthew there is a biographical catalogue of kings and prominent persons, running through about fifteen hundred years. The persons spoken of there were as favorably situated for living good lives as could well be selected, and some of them did live good lives. Some of these had good fathers, which made it easier for them to be good themselves, and some of them had bad fathers, which made it more difficult for them to be good. But by the grace of God they succeeded. Of course, as young people they had had their temptations, and older people had been anxious about them, and had counselled them and prayed for them, and they grew up to love and honor God.

Some of them, even in royal palaces, and with wealth and culture all about them, turned out to be very bad men, being lovers of pleasure rather than lovers of God. As young people, they had been unpromising, and as they grew older they made increasing trouble. Some of these were the sons

of bad fathers, and their evil lives could not have been wondered at, but some were the sons of good fathers, whose good examples they should have followed, but did not.

So we see that it depends on the individual, and the choices he makes in life, and not the age he lives in, as to the righteousness or the iniquity of his course. Those who are loving and serving Jesus Christ today are the Christians of the present time, and those who are rejecting Him are the ones who are un-Christian. It is not a matter of the radio or the electric light, the ancient or the modern era, but obedience or disobedience to the claims and pleadings of the Saviour.

Paul, in making his arguments and exhortations to Timothy, urged him to follow the teachings of God in the Holy Scriptures and to be a man of prayer and piety, and we have assurances that Timothy followed this holy and inspired counsel and became, himself, a man of spiritual life and power. To this life we are ourselves called in this modern age.

But Paul told Timothy, in this very chapter, of those who were at that very time guilty of the most abominable vices and the most offensive crimes. In spite of all these youths, and, at that time they were the "modern youth," Timothy kept his heart and his garments clean and lived a manly, Christian life.

It is well for us to have these views into the past, and to have these studies of character of "modern youth" in ancient days. The one great thing for us, is to make our own lives what they ought to be today, for human nature, everywhere and always, has proved to be sinful and needing conversion and salvation. Everywhere and always, too, the "modern youth" of the passing days have accepted of God, some of them, and walked in the ways of righteous life.

Our Glorious Korean Mission: An Appreciation

By the Rev. Francis Shunk Downs, D.D.

AN event of exceptional interest, not only to Presbyterians, but to all who are interested in the missionary enterprise, will be the Golden Jubilee of the Chosen Mission of the Presbyterian Church, U. S. A. During the first week of July, in the city of Seoul, Korea; the fiftieth anniversary of the beginning of Presbyterian missionary work in Korea will be commemorated and celebrated.

The history of these fifty years reads like a new "Acts of the Apostles." When one realizes that, fifty years ago, there was not a single Christian in the land of Korea, while today in the Korean Presbyterian Church alone, there are 73,637 communicant members, grouped in 1,558 churches and ministered to by 341 ordained Korean pastors and 246 unordained ministers, he exclaims with gratitude and wonder, "What hath God wrought."

One of our missionaries to Chosen has well said: "While realizing that the marvelous growth of the Church in Korea has been due in large measure to a special and continuous outpouring of the Holy Spirit upon the people which God had providentially prepared beforehand, and also to the peculiar political and social positions under His guidance, nevertheless, we believe that the policies which the Chosen Mission has been led to adopt have also been outstanding factors which God has been pleased to use."

Let me state the six basic principles upon which the Chosen Mission has proceeded and upon which the Presbyterian Church in Korea has been built. (1) The acceptance of the entire Bible as the inspired Word of God and as the

basis for true Christian faith and service; (2) Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian; (3) The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives; (4) The main purpose of the Mission's educational program is the training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service; (5) Medical work as not only a healing, but an evangelizing agency; (6) Emphasis on the Indigenous Church—the principles of self-support, self-government and self-propagation inculcated from the beginning.

I count it a great privilege to have received an official invitation from the Chosen Mission to participate in the Golden Jubilee exercises and to share in their Annual Mission meeting, which immediately precedes it during the last ten days of June. These are testing days, if not critical days, for the missionary enterprise at home and abroad. Certainly they are days of inescapable challenge and of unparalleled opportunity. The Chosen Mission and the Korean Church have been as a city set upon a hill and their light and influence have gone throughout the whole world. It is the earnest prayer of all the friends of the Mission and the Church that the Jubilee celebration may not only be an occasion for deep and joyous gratitude to God, but through the outpouring of His Spirit, become a milestone in a forward movement for Christ and His Kingdom, not only in the land of Korea, but among all Missions and Churches throughout Christ's Empire around the world.

PITTSBURGH NEWS

By the Rev. G. W. Kaufman, D.D.

An ordination and installation service for elders, deacons and trustees was held last Sabbath morning, in the Ben Avon church, the Rev. J. Howard Brinckerhoff, pastor.

The Rev. S. D. Regester was the guest preacher in the Blackadore Avenue church at both services, last Sabbath. His subject in the morning was, "The Man of Moods," and in the evening, "Carry a Little Honey." The Rev. L. Russell Sandy is pastor.

The Rev. G. F. Jenkins and Mrs. Jenkins, of Taoyuen, China, were speakers in the evening service in the Second church, the Rev. Dr. George W. Shelton, pastor.

Dr. J. F. Troupe, pastor of the Second church, Wilkesburg, took for his theme at the evening service last Sabbath, "The Silence of Life." Music was furnished by the Allegheny County Christian Endeavor Chorus.

The twentieth anniversary of the Pitkin Club was observed in the Shadyside church, at the vesper service last Sabbath, and Dr. Kerr spoke on "Our Lord's Last Will and Testament."

Last Sabbath, Dr. Frank J. Bryson, of the Second church, began a series of Sabbath morning sermons, on "The Messages of the Prophets to Our Time and Generation." His first sermon subject was "Amos: Messenger of Law."

An adjourned meeting of the Presbytery of Pittsburgh was held on April 30, at 1.30 P. M., in the Western Theological Seminary, to license the following students: Donald McGarrah, Calvin J. Logan, J. K. McDivitt, Jr., Yoder P. Leith, Hugh T. Kerr, Jr., William L. Woodall, and Frank Svaboda. It is a noteworthy fact that four of these young men are sons of the manse. Donald McGarrah is a son of the Rev. Dr. Frank McGarrah, of Philadelphia; J. K. McDivitt, Jr., is the son of the Rev. J. K. McDivitt, of Pittsburgh, Pa.; Yoder P. Leith is the son of the Rev. Dr. Hugh Leith, pastor of the Mt. Lebanon church, and Hugh T. Kerr, Jr., is the son of Dr. Hugh T. Kerr, pastor of the Shadyside church. Mr. Frank Svaboda was ordained that evening at an adjourned meeting of the presbytery in the Second church of Coraopolis; Hugh T. Kerr, Jr., will be ordained in the Shadyside church at the vesper service on May 20; Paul Ludwig, son of the Rev. C. E. Ludwig, of Crafton, Pa., will be ordained in the Hawthorne Avenue church on Monday evening, May 21.

The Western Theological Seminary commencement will be held from May 13 to 17. The baccalaureate sermon will take place on Sabbath morning, May 13, in the Mt. Lebanon church. The alumni dinner will be held in the Shadyside church on Thursday, at 5.30 P. M. The commencement exercise will be held in the same church at 8.15 P. M. The commencement address to the graduating class will be delivered by Dr. I. V. Moldenhawer, of New York City.

The Presbyterian Elders' Association of Pittsburgh and Vicinity held a very delightful banquet in the First church, on Monday evening, April 30, at 6.30 o'clock. Attorney Willis A. Boothe, the president, presided, and the invocation was pronounced by Dr. G. W. Kaufman. During the banquet, a group of young people sang some hymns and

the closing prayer was offered by Dr. M. M. McDivitt, pastor of the Knoxville church. Immediately after the banquet, the audience went to the Sabbath-school rooms, and Dr. Clarence E. Macartney, pastor of the First church, gave a very interesting and instructive lecture on the subject, "In the Footsteps of St. Paul," using slides he secured in his travels during his vacation last summer. In addition to the slides, several reels of moving pictures also made during his trip were thrown on the screen. There were over 150 present, and after a vote of thanks to Dr. Macartney for the fine evening, the meeting adjourned with the benediction, and all went home feeling well satisfied in the fellowship one with another.

NEW JERSEY NEWS

By the Rev. Joseph Lyons Ewing, D.D.

The appearance of the Rev. Lester H. Clee, of the Second church, Newark, as a candidate for the New Jersey Assembly, at the coming primaries, is causing no small stir. Certain local ministers of different faiths have been lukewarm and critical. Interest is rapidly developing, however. Twelve hundred people crowded the Second church on a recent evening and applauded the pastor's candidacy, as one of the demands of the hour. Drs. Robert Scott Inglis and William Hiram Foulkes and others have written strong commending letters. On the recent "Palm Sunday," 197 new members were welcomed into the Second church.

Under Christian Education auspices, the Presbytery of West Jersey held a most unusual "Forum" on music and worship, in the Haddonfield church, on April 26. The morning session was for ministers only, and was ably directed by the Rev. Thomas S. Brook, of Temple University, and was based on a most unusual questionnaire. Out of this came a plan to have a similar conference for laymen only later in the year. Leaders in the music and worship features of the church were Drs. Robert Hugh Morris, Thurlough Fraser, and the moderator of the presbytery. Others prominent in leadership were Drs. Buschgen, William Chalmers Covert, Calvin W. Laufer, and John Finley Williamson.

The twenty-sixth annual meeting of the Lord's Day Alliance was held in Trenton on May 1. The secretary, Dr. Frederick W. Johnson, was in charge. Among the speakers were the Revs. Norman McQueen, John C. Tanis, M. H. Looloian, Dr. James Parker, Dr. H. L. Bowlby, and Dr. John H. Willey.

A most interesting and instructive pageant was given by one of the Bible classes of the Haddonfield church recently, when wedding gowns of ancient vintage, back as far as 1829, were exhibited and worn and compared with those of different periods down to the present. The entertainment furnished was greatly enjoyed, and incidentally a sum of more than fifty dollars was realized toward the salary of the Rev. Ralph Hall, one of the church's missionaries.

The Weequahic church, Newark, is experiencing the uplift of a special loyalty crusade under the direction of Ruling Elder William M. Dawson, of the McGarrah Church Service Bureau. The effort is proving very helpful in all lines of local church development. Dr. Wallace A. Gallup is the pastor.

Many of the pastors of the Dover interdenominational Larger Parish, involving about twenty congregations, exchanged pulpits on April 29. The "Parish" is sponsoring the special evangelistic meetings, to be conducted by Evangelist William E. Biederwolf, from May 6 to 20.

An afternoon and evening conference on Foreign Missions, sponsored by the Presbytery of New Brunswick, was held on May 10, in the church at Flemington. Assisting the committee in charge were Dr. Robert E. Speer, and the president of the board, Dr. Charles R. Erdman, with Dr. Joseph S. Maxwell, of Ethiopia, and Dr. Horace H. Underwood, of Seoul, Korea, with Miss Gertrude Schultz, of New York. The Rev. Sargent Bush is the pastor.

The church at Radburn celebrated its coming to self-support by a special community dinner and conference on the evening of May 10. This church is "a Christian Coöperative Movement," sponsored by our own and four other denominational bodies, during the first years of its life, and now risen to the point of meeting its own obligations. The Rev. Deane Edwards is the minister in charge.

PHILADELPHIA AND VICINITY

By H. P. Ford

The Rev. William Wells Jordan, one of the well-known contributors of verse to THE PRESBYTERIAN, and a Congregational minister, died on May 5 at his home in Haverford. From 1921 to 1930 he was professor of Biblical History at Ursinus College.

The Knights Templars of the First District of Philadelphia will hold their Ascension Day service in the Arch Street church on May 10. The sermon will be preached by Dr. Harry Burton Boyd, pastor of the church. Dr. Clarence E. Macartney will give the Macartney Lecture in the Arch Street church on Thursday, May 17, at 8.00 P. M. His subject will be, "How Does It Stand With the Bible?" Dr. Macartney is now pastor of the First church of Pittsburgh, Pa. The Arch Street church closed the year without a deficit. On Thursday of this week, the fifty-sixth anniversary and donation day will be observed at the Presbyterian Orphanage.

On Friday of last week, Dr. James Ramsay Swain, pastor of the Woodland church, left Philadelphia for Madison, Wis., where, on May 9, he delivered the charge to his son-in-law, the Rev. Edwin O. Kennedy, at the installation of Mr. Kennedy as pastor over Christ church of that city.

Dr. John McDowell, moderator of the last General Assembly, will be the speaker in the Chambers-Wylie church on Monday evening, May 14, at the twenty-second annual commencement exercises of Tennent College of Christian Education. Dr. William L. McCormick will offer the opening prayer; Dr. Charles E. Schaeffer, of the Reformed Church, will read the Scripture; President Gillingham will confer the degrees and award the diplomas; Dr. Oswald T. Allis, moderator of Philadelphia Presbytery, will have charge of the induction of deaconesses; and the benediction will be pronounced by Dr. Matthew J. Hyndman. An informal reception and tea will follow immediately upon the commencement exercises. The baccalaureate exercises will be held in

the Chambers-Wylie church on Sabbath morning, May 13, at which time the baccalaureate sermon will be delivered by President Clinton H. Gillingham. The graduating class numbers seven members. The college is occupying a field of far-reaching usefulness.

The Rev. T. Ferguson Ball, pastor of Bethany church, preached last Sabbath evening in the Leverington church; the Rev. William W. Ayer, of Ontario, Canada, was in the pulpit of the Tenth church, at both services; and the Rev. J. V. Moldenhawer, of the First church, New York, preached in the evening in the Clothier Memorial chapel, at Swarthmore.

The congregation of the First Italian church of Chester, the Rev. Dario Tedesco, pastor, celebrated the nineteenth anniversary of the founding of the church, last Sabbath morning. Three of the prominent elders are now in Italy. Mr. Tedesco has a son at Penn State College, and one, a medical student, at Hahnemann College, and a daughter at Drexel Institute. Mrs. Tedesco is very helpful in the mission work of the church.

Among the speakers at the Victorious Life Conferences at Keswick, N. J., this summer, will be the following Presbyterians: Dr. Howard A. Kelly, the Rev. Harold S. Laird, Philip E. Howard, Jr., and the Rev. Charles J. Woodbridge.

The Rev. Thomas C. Pears, Jr., manager and secretary of the Presbyterian Historical Society, in the Witherspoon Building, has on exhibition in the rooms of the Society a valuable and interesting Calvin Exhibit, which will be displayed at the meeting of the Assembly. The exhibit is free to the public. The great French Protestant Reformer was born in 1509, and died in 1564.

The church at Llanerch, the Rev. William Miles Kieffer, pastor, will celebrate its twenty-fifth anniversary next Sabbath. The Rev. L. K. Richardson, pastor of Olivet church, Prospect Park, whose father was at one time pastor at Llanerch, will be one of the morning speakers.

On Monday morning, there was a fine group to greet Prof. Andrew W. Blackwood, Ph.D., of Princeton Seminary, in his first of a series of Monday morning lectures, on "Pastoral Preaching This Year," before the Presbyterian Ministerial Association, in spite of the fact that Philadelphia Presbytery had a morning session. Dr. Blackwood spoke on the essentialness of preaching being timely and individual. Next Monday he will speak on "What To Preach This Year."

A LARGE SUM FOR MISSION WORK

Dr. Robert E. Speer gave this interesting information at a missionary rally in Philadelphia on May 3. By the will of the late Mr. Sydney Shepard, a retired business man of New Haven, N. Y., whose mother was a member of the First Presbyterian church of Buffalo, N. Y., a sum of money of large proportions will come to the Boards of Foreign Missions and National Missions. The total estate is estimated at twelve millions. After certain specific matters are cared for, the residue will come to the boards, one-third to the Foreign Board, and two-thirds to the National Board.

CHICAGO NEWS

By the Rev. E. N. Ware, D.D.

Already the churches of the city and suburbs are planning for the 1934 World's Fair visitors. From the experience of several of the prominent churches, it is expected that the number of visitors will exceed that of 1933. The vacation time will be taken very early or not until after the Fair is closed. Dr. Anderson, pastor of the Fourth church, will repeat his vacation of last year. His church was crowded each Sabbath, visitors coming from many states. The Central church, Dr. Frederick F. Shannon, pastor, will hold services through the Fair time. The Bucna Memorial church, Dr. Henry Hepburn, pastor, will expect a repetition of last summer, and will greet a full house. The Fullerton-Seminary church, which is located near the Presbyterian Theological Seminary, is also anticipating a large company of Fair visitors.

Olivet Institute church, the Rev. Norman B. Barr, pastor, conducts a Forum on Saturday evenings. For the month of May the following are the speakers, and the subjects which they will discuss: May 5, Dr. Rachele S. Yarros, "Our Modern Social Hygiene Problems and How We Are Dealing With Them;" May 12, Coleman Woodbury, "Chicago Housing;" May 19, Pearl M. Hart, "Prostitution and How Handled in Women's Court in Chicago;" May 26, Fannie Pollock Stroud, "The Social Value of the Unemployed."

At the May meeting of the Presbytery of Chicago, the following general themes were discussed, as sponsored by the Department of Evangelism and the Department of Social Relations. Theme, Evangelism: "Place of Evangelism in the Local Church." It was discussed by the following: Dr. James E. Congdon, Jr., who spoke on the subject, "Place of Evangelism in the Northminster church;" the Rev. H. B. Walker, pastor of the Fullerton-Seminary church, spoke on "Why I Emphasize Evangelism." Dr. Lou Wallace Gade, pastor of the Forest Park church, had the subject, "How Three Hundred New Members Were Added to My Church During the Past Year and a Half." The Rev. Leason Sharpe, pastor of the Morgan Park church, "Evangelism as I See It."

The subjects discussed as suggested by the Department of Social Relations were: "The Defense of Human Rights Against Nazism," by the Rev. James M. Yard, chairman of the Chicago committee; and "The International Economic Crisis," by Dr. Phillip Allen Swartz, chairman of the general committee.

Dr. George William Brown, secretary of the American Bible Society, preached at the Edgewater church on April 28; the Rev. Frank A. Hosmer, pastor of the First church, Omaha, Nebr., preached in the Second church, Evans-ton, on April 28, while Dr. Frank M. Silsley preached in the pulpit of the First church, Omaha.

Dr. John Wesley Hill, chancellor of Lincoln Memorial University, occupied the pulpit of the Central church on April 28, while its pastor, Dr. Frederick F. Shannon, preached at Princeton Seminary and at the one hundredth anniversary of Grace Methodist Episcopal church, Harrisburg, Pa.

SHELDON JACKSON CENTENNIAL

A celebration that is arousing widespread interest throughout the country is the one hundredth anniversary of the birth of Sheldon Jackson. The exercises are under the direction of the Presbytery of Albany, and elaborate preparations have been made to insure its success. Dr. Jackson was baptized in, and was received as a member of, the Presbyterian church of Esperance, N. Y. He went forth from there to become noted as a pioneer missionary. By sled, buggy, stage coach, horseback and ship he traveled a million miles in organizing scores of churches. He labored in eleven states and territories. In Alaska he went as far north as Point Barrow, where he established a church that has resulted in a school and a modern hospital. He fought the slave trade in native women and girls, and was lodged in jail on false charges. He remained there until word could be gotten to President Cleveland, who promptly removed the officials and liberated Jackson. He was the first to import reindeer from Siberia to Alaska. Today there are a million reindeer in Alaska. Thus Dr. Jackson saved the natives from extinction by starvation. He became the first United States Superintendent of Public Instruction in Alaska, and he became moderator of the General Assembly of the Presbyterian Church in 1897.

The centennial will be held on Friday, May 18. The first service will be in the Presbyterian church at Esperance at 2.00 P. M. (Standard Time). The address, "Sheldon Jackson, the Pioneer Statesman," will be given by the Rev. Dr. J. Ross Stevenson, president of Princeton Seminary, from which Dr. Jackson graduated in 1858. The Rev. Dr. Alfred M. Eells, pastor of the Esperance church, will preside. The special music will be a solo, "How Lovely Are Thy Dwellings," by Mrs. H. Grey Streeter, and a duet, entitled "O, Divine Redeemer," by Mrs. H. Grey Streeter and Miss Laura S. Caonghtry. Mrs. John A. MacCormack will be the pianist. These ladies are members of the music department of the Madison Avenue Presbyterian church of Albany, and have kindly consented to cooperate in the Esperance program.

The General Electric Company will donate the use of a loud speaker, so that those who are on the outside will hear the entire service.

The closing service of the day will be held in the First Presbyterian church of Schenectady, at 7.00 P. M. (Standard Time). Dr. Jackson was ordained to the ministry in this church, and the Rev. Dr. Calvin H. French, the present moderator of the Presbytery of Albany, will preside. The address, "Sheldon Jackson, The Christian Statesman," will be given by the Rev. Dr. Lewis S. Mudge, of Philadelphia, stated clerk and former moderator of the General Assembly. The special music will be an anthem, "How Lovely Are Thy Messengers," by the choir of the church.

Indications point to a record-breaking attendance at both services. The State of New York is preparing historical tablets and a marker to commemorate the work of Dr. Jackson. Visitors are expected from several states where his work has become historic.

CINCINNATI NEWS

By Rev. E. P. Whallon, D.D.

In almost any hotel room one will find a copy of the Bible, placed there by the Gideons, the "Christian Commercial Travelers' Association of America," "in the hope that many may be brought to know the love of Christ which passeth knowledge." The motto of these Christian men is, "A Bible in every hotel guest room," their purpose being that of "winning commercial traveling men for Christ." Printed in the front of each Bible is the invitation to read the Word of God, with the admonition that "you should read the Bible to be wise; believe it to be safe; and practice it to be holy."

The Norwood church, Rev. Dr. William Tait Paterson, pastor, had a special "Founders' Day" service on April 29. The church was organized on May 1, 1887, with twenty-four members. It now has more than 750 members, and a fine and beautiful church home. Of the original members, only three survive: Mrs. Edward Mills; her son, Judge George E. Mills, and her daughter, Mrs. J. C. Cadwallader.

The Community Chest drive for \$1,817,000 was so nearly successful that \$1,751,273 was raised. Much of the rest will still be gathered in. It was a great success.

The visit of the Wooster College Girls in their sacred concerts at Mt. Auburn, Avondale, Wyoming and Hyde Park churches, led by Miss Eva Richmond, was a great delight to the people in all of these churches.

The resignation of Rev. B. L. Rice as pastor of the Westwood First church has been regretfully accepted

by congregation and presbytery, to take effect the last of August.

Rev. E. H. Lorenz, of St. Bernard, preached for Rev. B. L. Rice on April 29, and Rev. George S. Fulcher, of Monmouth, Ill., preached at St. Bernard.

The Lockland church held a reception for its new pastor, Rev. F. A. Johnson, and Mrs. Johnson, on the evening of April 27, which was largely attended. Mr. Johnson has been affectionately welcomed as successor to Rev. M. F. Ballew, who has gone to Hillsboro, Ohio, and is having a successful beginning of his work in this historic church.

The annual meeting of the trustees of the Kemper Log Cabin, of whom the writer is one, now preserved in the Zoological Garden of this city as the oldest dwelling erected in the "Symmes Purchase" of this region, was held on May 4, for the transaction of necessary business. The impressive fact about this Log Cabin is that it was erected by Rev. James Kemper, the first Presbyterian pastor of this whole Northwest, about the year 1790.

Recent additions to the membership of the churches have been: At Immanuel, 33; North Fairmount, 15; Pleasant Ridge, 42; Oakley, 9; West Chester, 1; Westwood First, 17; Ludlow, Ky., 7; Wyoming, 20; Third, 7.

The Wyoming church, Rev. H. H. Blocher, pastor, had a "roll call" by pastorates on April 29. The church now has about 550 members, most of whom have come in during the present pastorate, and those of Dr. Alfred Lee Wilson, now of Chicago, and Dr. John Grant Newman, now of Philadelphia, and Dr. Smith, now of Southampton, L. I., N. Y. Few remain who came in the earlier years. No charter member survives. Only three are living who were here before Dr. John L. Taylor came.

NORTHERN CALIFORNIA NEWS

Recently, representatives from fifty Presbyterian churches around the San Francisco Bay met at the St. John's church, in Berkeley. The pastor of that church extended greetings. Dr. L. A. McAfee, former pastor of the First church, Berkeley, made his last appearance before he and his wife leave for a trip to Korea, to attend the Jubilee of the founding of missions in that land. Dr. A. S. Nickless, pastor of the Old First church of San Francisco, was one of the main speakers of the day. The program was under the direction of Mrs. Louis Engler, the day being the regular meeting of the Presbyterial of San Francisco Presbytery.

The Presbytery of Sacramento met during the week of April 16, at Win-

ters. One historical happening was the resigning as stated clerk of Dr. Hugh T. Dobbins, who held that position for decades. Since his retirement from the active ministry, Dr. Dobbins has made his home in Berkeley, which is in another jurisdiction. Dr. R. S. Eastman, pastor of Red Bluff, was elected to the vacancy. Dr. Eastman is also permanent clerk of the Synod of California.

Twenty-five new members were received into the Red Bluff church at the April communion. Fully half of the number were members of the church school. On April 25, the wives of the elders of the church gave these neophytes a reception, to which all members were invited.

On April 23, and again on April 30, the Rev. Charles Duncan will conduct a school of methods in the Chico church. The day after each of these dates, a similar class will be conducted at Marysville. The second day of each school will be addressed by Dr. Verkuyl.

BALTIMORE NEWS

By the Rev. R. W. Hazeltine

The finances of our Hampden church, the Rev. Euclid Phillips, pastor, are in such good condition that they report a surplus for the past year.

The Rev. Dr. DeWitt M. Benham and the Rev. F. R. Lefever have both been ill for some time past, but seem to be improving.

The Rev. J. S. Morris, of the Babcock Memorial church, recently made an address on Dr. Babcock, at a local Baptist church.

Faith church recently had as its guests at an evening service, the Rainbow Girls of Overlea, Md. The pastor, the Rev. William J. G. Carruthers, spoke on "Follow the Gleam." A neighboring Methodist church lately held a union prayer-meeting service with them, also.

At a meeting of the Elders' Association of the Presbytery of Baltimore, Mr. J. Barry Mahool, an elder of the Second church and a former mayor of Baltimore, was elected president. The Rev. Dr. Murdoch McLeod, of New York, addressed the association. The meeting was held at the Hamilton church.

The writer heard quite a number of addresses during the pre-Easter period. As in former years, it seemed as if some of our liberal brethren, because of their modernistic background, handled the great themes of the atonement and resurrection rather weakly and imperfectly, but, on the whole, there seems to be a better apprehension and presentation of these great themes. The writer heard no such fizzles along this line as he has heard in past years.

The whole Presbytery of Baltimore is saddened by the death of William Silver, an elder of the Darlington church. Mr. Silver was a regular attendant at presbytery, and was much respected by it. He took an active part in its deliberations, and his wise and earnest counsel was much respected and appreciated. He was an earnest and faithful follower of the Master, who loved to spend and be spent for the advancement of the Kingdom.

A recent meeting of the local Presbyterian Ministers' Meeting was addressed

Will You Renew A Missionary's Subscription?

A number of subscriptions for missionaries are expiring at this time and we will be unable to continue them unless contributions are received for this purpose. Letters often come to our office from these missionaries telling of the help THE PRESBYTERIAN is to them in their work, and expressing their appreciation of the kindness of others in making it possible for them to have the paper.

The price is \$2.00 for home missionaries and \$3.50 for those on foreign fields (\$2.00 for the paper and \$1.50 for postage).

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Rev. W. E. Biederwolf, Director. Address: Bible Conference, Winona Lake, Indiana.

Six weeks of outstanding Chautauqua program, July 1-August 11.

School of Sacred Music, August 13-25. Send for folders, Winona Lake Institutions.

by the Rev. Dr. A. B. Kinsolving, rector of a local Episcopal church, on "The Oxford Movement of 1833." This seems to be all the public notice that the centenary of the Oxford Movement has received. Dr. Kinsolving's father and three brothers have all been Episcopalian ministers, two of them bishops, while a son is successor to Phillips Brooks in Boston. The paper showed a thorough mastery of the history and philosophy of the movement. While it was a thorough-going defense of High Churchmanism, he showed such a cordial appreciation of the evangelical movements, and exhibited such a fine spirit throughout, that the brethren greatly enjoyed and appreciated the paper. It was, of course, the reverse of historic Presbyterianism, but it was an able and inspiring address.

EAST TENNESSEE NEWS

By the Rev. Robert I. Gamon, D.D.

The Rev. Harry Mercer was elected moderator of Union Presbytery, at the spring meeting, in the New Providence church, Maryville. The Rev. Charles Houk was dismissed to the Presbytery of Birmingham "A." Commissioners to the General Assembly are: Drs. William H. Crothers, Robert I. Gamon; Elders J. B. Anderson and Walter Thompson. The Presbytery of Muncie overture was endorsed. The Rev. Dr. J. K. Giffen, president of Knoxville College, of the United Presbyterian Church, preached at 11.00 A. M., on "The Unchanging Christ." Favorable action was taken on the proposed consolidation of the Synods of Alabama, Mississippi and Tennessee.

The Rev. E. E. Gabbard and Elder A. H. Blair are the commissioners from Chattanooga Presbytery to the General Assembly; the Rev. C. G. McKarahar and Elder Mrs. Grover Long, from French Broad Presbytery. The Rev. Cecil Rose was received from French Broad Presbytery, to become pastor of the church at Farm School.

The Elisabeth Williams Memorial Chapel, at Farm School, N. C., is in course of construction. Much of the work is to be done by the students, and the material is found on the farm. This worthy project will not only honor a pioneer worker, still living near the school campus, but will also provide a place of worship long needed at this institution.

Two chapels have been completed recently in Union Presbytery, as the result of the work of the Rev. V. H. Rollins, Sabbath-school missionary. One is located in Anderson, and the other in Jefferson County. The Board of National Missions contributed \$500 to each enterprise. Thriving schools are enjoying these new and commodious houses. The people have given liberally of time and material.

The Fort Sanders church, Knoxville, is responding to the leadership of its new pastor, the Rev. F. G. Humphries. Over \$1,000 have been expended on improvements on the manse and church building. A men's Brotherhood of 25 members has been organized. The young people's society has been re-organized. Eighteen members have joined since December 1, when Mr. Humphries came to this field. The outlook is bright.

The friends of the Rev. Theron Alexander will be glad to know he has

returned to his pulpit after an absence of a month in Florida, recuperating after a serious operation. Mr. Alexander is pastor of the Park City church, Knoxville.

DETROIT NEWS

By the Rev. Carl E. Kircher

William Danner, of New York City, secretary of the American Mission to the Lepers, has been speaking in Detroit. On Sabbath afternoon, April 29, he addressed a meeting of the Auxiliary of the American Mission, at the Book-Cadillac Hotel, while in the morning he spoke at Christ Episcopal church, in Cranbrook, and in the evening in our Immanuel church.

The Rev. John Adams, formerly of Robert College, Constantinople, was installed pastor of the church at Mason, Mich., on April 29.

Trinity church, the Rev. John Mundell, pastor, exchanged pastors and choirs with the Eastminster church, the Rev. Carl E. Kircher, pastor. Trinity church presented a service typically Scotch, using the old metrical Psalms and paraphrases as used in Scotland.

The Redford churches began on May 1 a series of Sabbath evening services. There are three churches in this district, and the services will be held for six Sabbaths consecutively in each church.

Dr. E. P. Burt, of Sioux City, was guest preacher on April 29, at the Covenant church, which is still vacant.

William J. Cameron, of the Ford Motor Company, addressed the Presbyterian ministers on Monday morning, April 30, at their monthly meeting. Mr. Cameron is president of the Anglo-Saxon Federation of America. Following this service, the pastors of the mission churches lunched with Dr. Pearson, and Dr. Forrer, of the Extension Board of Detroit Presbytery, when plans were laid for the new year.

The Palmer Park church, the Rev. John Wolff, pastor, witnessed recently the presentation of "The Rock," by the Dramatic Club of the First Methodist church of Dearborn.

The Rev. Frank Fitt, pastor of the Grosse Pointe church, reports a 25 per cent advance in the budget for the year 1934-35 over that of 1933-34. Many new members are being received at each communion service.

Dr. Charles G. Sterling, who has been supplying the Bethel church for a number of years, was formally tendered a call, which he has accepted. He has built up a strong church, which meets in the Parker Public School building. He was installed on Tuesday evening of this week.

The Calvary church, the Rev. L. A. Bechtel, pastor, has just held its annual congregational meeting. The church is in the best condition in its history. One hundred and six new members have been received during the year. The roll has been drastically revised, and now stands at 818. Congregational receipts were \$14,000, but \$10,000 more was received by the sale of bonds to finance the new building.

DEATH OF DR. DAVID McKINNEY

Rev. Dr. David McKinney, of Cincinnati, Ohio, died suddenly on April 26, of a heart attack. He was in the

seventy-fifth year of his age. He is survived by his wife and by a son, Rev. D. Earl McKinney, pastor of the Oakland church of Springfield, Ohio. Dr. McKinney had been retired from active service for several years. His last charge was as pastor of the First church of Cincinnati, to which he had gone upon the merger of the First Reformed, or Covenanters, Presbyterian church of Cincinnati, of which he had been pastor for many years, with the First church. He was a good preacher and a man of great influence for good.

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BRIEF NEWS ITEMS OF INTEREST AMONG THE VARIOUS CHURCHES

Moderator of Dayton Presbytery.

The Rev. Ralph H. Jennings, pastor of the Greenville, Ohio, church, was elected moderator of Dayton Presbytery at its April meeting. Mr. Jennings is a young minister in his first pastorate.

First Church of Rich- mond, Ind., Shows Gain.

The First church of Richmond, of which the Rev. Dr. J. L. Chesnut is pastor, reports a good year, with a net gain of thirty-five in its membership, and all bills paid, the manse paid for, and \$10,000 in its endowment fund. The membership is now 540.

Nebraska Synod Crusade.

A seven weeks' crusade, conducted by the Synod of Nebraska, resulted in large gatherings of new members in many churches, recently. Seven other denominations participated and over 200 churches were actively engaged in the program which centered around the local church. The results also showed an increase of church attendance ranging from fifty to four hundred per cent, while many churches for the first time completely subscribed their budgets for operating expenses and benevolences for the coming year. The Easter season was given over to definite evangelistic appeal, resulting in increased membership in those churches participating. The young people's societies were greatly stimulated, while the midweek meetings showed increased attendance, frequently from one-third to one-half the church membership. The crusade was conducted by the Revs. George G. Dowey and Ira D. Vayhinger.

Woman's Missionary Society of Elizabeth Presbytery.

The twelfth annual meeting of the Woman's Missionary Society of Elizabeth Presbytery, presided over by the president, Mrs. Adrian Lyon, was held on April 17, at Westfield. A very effective pageant, entitled "The Story of the Cross," arranged by Mrs. Joseph Lyons Ewing, was given. Miss Susan S. Shook, of the Allison-James School, brought a gripping message from the Southwest. The beginnings and growth of the leper work outside the city of Meshed, Persia, were told by Dr. Hartman Lichtwardt. A conference offered an opportunity for the discussion of practical working plans. A life membership pin, in appreciation for her long service, was presented to Mrs. G. H. Freeh, the retiring National Missions treasurer.

San Francisco Theological Seminary Commencement.

The sixty-third annual commencement exercises of San Francisco Theological Seminary were held in San Anselmo, Calif., on April 25 and 26. The commencement address was delivered by the Rev. Thomas Holden, pastor of the Wilshire Crest church, Los Angeles, on "The Young Man and His Ministry." Others taking part in the program were the Rev. A. B. Dickerson, of Hanford; the Rev. Dr. C. A.

Kircher, of Sacramento; the Rev. Dr. A. S. Nickless, of San Francisco; and the Rev. Dr. C. P. Hessel, of Arcata. The Rev. Prof. M. K. W. Heicher conducted the baccalaureate service. At the meeting of the Alumni Association, the Rev. Dr. L. E. Stein, of Fresno, presided; and the Rev. John Murdoch, of Bakersville, gave an address, on "The Imperative Need of Our Times." The graduating group numbered thirty.

The Biblical Seminary Commencement.

President Wilbert W. White, of the Biblical Seminary in New York City, announces that Dr. W. Taliaferro Thompson, professor of Religious Education at Union Seminary, Richmond, Va., is to be the commencement speaker at the Biblical Seminary on Monday, May 28, at 8.00 P. M.

Scranton Ministers and Elders Hold Dinner.

The Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary, and the Rev. Peter K. Emmons, pastor of the Westminster church, Scranton, Pa., were the principal speakers at a dinner meeting, attended by 130 ministers and elders of Presbyterian churches, and their wives, in the Y. W. C. A. auditorium, of Scranton, on April 30.

A Good Year at Mt. Olivet, Brooklyn.

At the annual meeting of the Mt. Olivet church, Brooklyn, N. Y., the Rev. Dr. Thomas W. Malcolm, pastor, interesting and inspiring reports from all departments indicated a year of unusual success and encouragement, despite the fact that the pall of depression has not wholly lifted. There was general rejoicing and thanksgiving in that the church had closed the year with all bills paid and a small balance in the treasury. Two elders and one trustee were re-elected for a term of three years; these were installed into office at the regular Sabbath service succeeding.

Accessions in Denver Presbytery.

The record of accessions in Denver Presbytery for the year just closed is 1,370. Of these, 839 were upon confession of faith. Plans are under way for a presbytery-wide evangelistic program in the fall, under the direction of the committee on evangelism. Commissioners to the Assembly are: The Revs. Martin E. Anderson, Garrett S. Taminga, G. Henry Greene and Elders A. J. Murray, H. A. Davis and Walter Bashford.

First Church, Hollywood, Reports Good Year.

The First church of Hollywood, Calif., the Rev. Dr. Stewart P. MacLennan, pastor, has had one of the best years in its history. Four hundred and eighty-two new members were received, of whom 287 were on confession. The membership is now 2,700. The first week in January, a week of services was conducted by the pastor. A second week of pre-Easter services was also conducted by him. Every department of the work was

deeply stirred. The prayer life and spiritual power of the church increased significantly. The Bible school enrolls nearly 3,000, with 800 more enrolled in week-day Bible study classes and cradle roll.

Shiloh Church Has Prosperous Year.

The Shiloh church, St. Marys, Pa., the Rev. Henry W. Block, pastor, reports a prosperous year. At the Easter communion service, with an attendance the largest in its history, ten persons united with the church upon confession of faith. A legacy of \$10,000 was reported at the congregational meeting. The pastor is moderator of Northumberland Presbytery, and will attend the General Assembly as a commissioner.

Lost River Parish, Oregon, California.

The yearly reports at the annual congregational meeting of the First church at Merrill, Oreg., the Rev. S. H. Jewell, pastor, showed that the different organizations had done good, steady, constructive work. A number of the people of this church attended the meetings of presbytery and the presbyterial at Klamath Falls. At the presbyterial it was shown that the Merrill society had given more than its allotted quota to missions, thus winning the Banner, a large silk emblem made by Christian women in China and presented to this presbyterial, which supports Miss Forsythe. The pastor of this church and one of the elders, Mr. Joseph Fotheringham, will attend the General Assembly as commissioners. Miss Donaldina Cameron thrilled and inspired her audiences as she told of her work among the Chinese in San Francisco, in addresses given in the Lost River Parish—Merrill, Malin, Oreg., and Tulelake, Calif.

Central Church, Denver, Colo.

At the annual congregational meeting, the reports offered showed that the church had enjoyed a successful year, considering the times. The accessions to the membership for the year were 261, the net membership now being 3,533, while the total benevolences were \$38,135. In honor of the twenty-fifth anniversary of the ordination of the present pastor, the Rev. Dr. Martin E. Anderson, a reception was held on April 16, when messages of greetings were read from the moderator of the last General Assembly and from the stated clerk of that body. Dr. Anderson has stressed evangelism throughout his ministry, adding many to the membership of the churches he has served.

Vallejo, Calif.

A correspondent writes: "The Rev. Lester F. Eisel, pastor of the First church, is doing a wonderful work. On Easter, fifty-six persons united with the church through his personal efforts, making the total membership 710."

Medical Missionary to Speak Over Radio.

Dr. Hartman A. Lichtwardt, one of our medical missionaries home on furlough, will speak over station WOR, Newark, N. J., on May 11, at 6.30

P. M. His subject will be, "Adventures in Persia."

Tablet Unveiled to Dr. Kelly.

A bronze tablet, in memory of the Rev. Dr. Joseph Thomas Kelly, for more than fifty-two years pastor of the Fourth church, Washington, D. C., was unveiled on May 4, in the church. Among those taking part in the service were the Rev. H. B. Altfather, moderator of Washington City Presbytery; Dr. Alfred E. Barrows; the Rev. James Hayes Miers, the pastor; the Rev. John C. Palmer, and Elder W. W. Tuckey, chairman of the memorial committee. Dr. Kelly was born in Washington, the son of a pioneer member of the Fourth church; grew up in this church, was ordained in it, and served his entire life in this one church, as co-pastor, pastor and pastor-emeritus, a period in all of nearly sixty years.

Harrisburg, Pa., Church More Than Meets Quota.

During the four years' pastorate of the Rev. Raymond C. Walker over the Market Square church, Harrisburg, Pa., 417 new members have been received. The total membership is now 1,581, while the Sabbath-school numbers 1,153. During the year just closed, the church has more than met its benevolent quota. The budget for the four boards assumed by the church was \$18,000, this being about \$1,200 more than the quota assigned by presbytery. Yearly reports show increased activity in all the organizations of the church.

Dr. Miller Pastor at Bradford Fifteen Years.

The Rev. Dr. F. Dean Miller, pastor of the First church, Braddock, Pa., celebrated the fifteenth year of his pastorate over this church on May 1. A correspondent writes: "The church has
(Continued on page 24)

ACTION ON NEW BOARD

The organization of the Independent Board for Presbyterian Foreign Missions, with offices located in the bounds of Philadelphia Presbytery, prompted the introduction into presbytery of a resolution disapproving of the formation of a new board of foreign missions. The resolution was thought to be of such importance that presbytery adjourned to meet on April 16, to hear any statements that our official board might care to make, and also to take action on the resolution. The annual meeting of the board in New York prevented it sending representatives to the adjourned meeting, but three hours were spent in spirited yet orderly discussion, at the close of which a roll call was taken, and Philadelphia Presbytery, by a vote of 67 to 37, disapproved of the formation of a new Board for Presbyterian Foreign Missions.

GENEVA COLLEGE

Geneva College, Beaver Falls, Pa., will graduate on June 5 the largest class in her history—140. Of the 2,000 and more who have received diplomas from this institution, approximately 1,500 are members of some thirty-five Geneva Alumni Clubs, from New York City on the east, to Los Angeles, Calif., on the west. These clubs are so or-

ganized that the members of the same can be readily contacted in behalf of any and all Geneva events. The buildings, college endowment, student body and faculty have been practically doubled within the past ten or twelve years. Including the reduction in her comparatively small debt, she has operated the past two years at a gain of approximately \$7,000. Her prospects for the coming year are promising.

DR. HERALD DIES

The Rev. Charles Laing Herald, Ph.D., died at his home in Porterville, Calif., on April 30, after a service of forty-two years in the ministry.

Funeral services were held in the First Congregational church of Porterville, on May 3. The Rev. H. B. Sutherland, of Corcoran, and the Rev. F. L. Benedict, of Taft, at one time classmates of Dr. Herald, officiated.

IN MEMORIAM

Obituaries, other than ministerial, and resolutions inserted at 1 cent per word for first two hundred words and 2 cents for each additional word. Cash in advance with copy.

Miss Amelia H. Birnie

At her home, in Taneytown, Md., on Sabbath, April 22, 1934, Miss Amelia H. Birnie peacefully passed away to be with her Lord and Master, whom she had long and faithfully served.

She was in her seventy-eighth year, a daughter of the late Roger and Amelia K. Birnie, born at the family estate, Glen Burn, near Taneytown. She was educated at Thorndale, a young ladies' school conducted by sisters of her father.

Her early years were spent at her paternal home, but after the death of her father she moved to Taneytown, to head the home of her brother, the late Dr. Clotworthy Birnie.

In her youth she consecrated her life to the service of her Saviour, uniting with the Taneytown Presbyterian church in 1870, and of which she was a faithful member for about sixty-four years.

Although of a quiet and unassuming disposition, she always took a vital interest in all the activities of the church, and was present at all the services. She was one of the organizers of the Women's Missionary Society, of which she was the efficient secretary for many years. She was actively interested in the work of the Christian Endeavor Society for a long time, and for upwards of forty years taught a class in the Sabbath-school.

The influence of her consecrated service will surely be a blessing to the church for years to come. Although absent in person, the recollection and example of her sincere piety will be a help to those who mourn her departure and be a blessing to the church she loved.

She is survived by one brother, Col. Roger Birnie, U. S. A., retired, Washington, D. C.; one sister, Mrs. HESSIE ANNAN, who resided with her; a number of nephews and nieces, and a host of friends, who loved her well.

Funeral services were conducted at her late home on Tuesday, April 24, by her pastor, the Rev. Thomas T. Brown assisted by a former pastor, the Rev. James Cattanach. Interment in the cemetery of Piney Creek church.

THE PRESBYTERIAN INTERCHANGE

Rates for advertising in this column, 3 CENTS A WORD, including address. (minimum 50c.) If desired a box address may be used for replies sent care of The Presbyterian and forwarded to advertiser.

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JUBILEE YEAR IN KOREA

(Continued from page 8)

words and edited by the Rev. A. A. Pieters, was published in 1930. Drs. Underwood and Gale, and Mr. Pieters, have been members of the Bible Revision Committee. Mark's Gospel was published in 1887, the whole New Testament in 1910, and the entire Bible in 1910.

Mrs. Annie L. A. Baird's Fifty Helps for the study of the Korean language appeared first in 1897. Dr. Moffett and the Rev. F. S. Miller produced some of the first tracts, that are still popular. Dr. W. M. Baird and Dr. C. A. Clark have been prolific writers. Dr. Allen, Dr. and Mrs. H. G. Underwood, the Rev. D. L. Gifford, Dr. Gale, Mrs. A. L. A. Baird, and Dr. Clark have written books in English on Korea. Many of the early missionaries produced text-books.

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Bible Training

The Bible training class system in the Korean Church is remarkable. Beginning with a Bible class each year in each church, there are district classes for men and for women, general classes for each in each station center, officers' classes, and Bible institutes both for men and for women in each station which has its own Bible institute plant. There are several union Bible institutes in which the Mission has a share. The Pierson Memorial Bible Institute for Men, in Seoul, was founded in 1912, and the Social-Evangelistic Center for Women in Seoul, in 1920. The Mission also maintains in Pyengyang a Higher Bible School for women from all parts of Korea. Other Presbyterian missions have been asked to join in this work. It was founded in 1922. Miss Margaret Best was the first principal. The recitation building was erected in 1930.

The Bible class enrollment from 1914 to the present has been from 60,000 to 75,000 each year. The duration of the classes is from four to ten days each. The Bible institute enrollment is from 1,000 to 1,200 each year, and the length of the term varies from five weeks to three months. The attendance at Bible classes in station centers often runs from 500 to 1,000 or more in each class. The largest attendance probably was in Syenchun in 1918, when 1,800 men attended the class. In all Bible classes and Bible institutes, the students support themselves and pay a fee.

Regular theological instruction began in Pyengyang, in January, 1903, with a class of six students, four of whom were elders. The first class of seven was graduated on June 20, 1907. In 1915, with an enrollment of 230, it was spoken of as the largest theological seminary in the world. The Rev. S. A. Moffett, D.D., was the first president, and in 1924 he was succeeded by the Rev. S. L. Roberts, D.D. The first building was erected in 1908, which was replaced by the present building in 1922. Both buildings were the gift of Mrs. Nettie F. McCormick, of Chicago. The present enrollment is about 100. There have been 578 graduates, of whom 92 are deceased. Of the living graduates, 333 are residing within the territory of the Mission. In the entire Presbyterian Church of Korea, there are 456 Korean ministers, 117,000 communicants, and a total following of 282,000 in twenty-four presbyteries.

Organization and Growth

In this narrative, with the exception of union institutions, the statistics

given are, unless otherwise stated, for the territory assigned to the Mission according to the division of territory between missions agreed upon in 1909. As a matter of fact, the four Presbyterian missions agreed from the first, upon one Presbyterian Church for Korea. For this purpose the Presbyterian Council was organized in 1889. The first elder ordained at the direction of the Council was Mr. Kim Chong Sup, in the Central Presbyterian Church of Pyengyang, on July 15, 1900. Before this, however, the Rev. H. G. Underwood organized what is now the West Gate Presbyterian Church in Seoul, in September, 1887, at which time it was reported that "two elders were elected and ordained." Mr. Underwood had also ordained in 1898 Mr. Soh Kyung Jo (see above), of the Sorai Church.

When the All-Korea Presbytery was organized in Pyengyang on September 17, 1907, with the Rev. Dr. S. A. Moffett as moderator, the roll call showed that 38 missionary pastors or elders and 40 Korean elders were present. At that time, the seven men who had graduated from the theological seminary were ordained and a Board of Missions was established. One of the seven was sent to the island of Quelpart as a missionary.

On September 1, 1912, the General Assembly of the Korean Presbyterian Church was organized in Pyengyang, with the Rev. Dr. H. G. Underwood as moderator. At this meeting, it was decided to send three pastors and their wives as foreign missionaries to the Chinese in the Shantung Province, at Laiyang, China. The Assembly continues to support this work, which has been very successful. At present, commissioners come to the Assembly from twenty-four presbyteries, three of which are in Manchuria, where a million Koreans, more or less, reside.

How rapidly the Korean Church has grown may be portrayed best in the following way: The Rev. N. C. Whittemore, now administrative secretary of the Christian Literature Society of Seoul, was the first missionary appointed to the Syenchun station. When he left there in 1924, after twenty-eight years of service in that field, there was a communicant membership of 17,000, and a total following of 40,000 professing Christians in that station's territory alone—plus 10,000 more in the Kangkei and Sinpin fields, as the territories of these two stations were formerly cared for from Syenchun. Now, in the Syenchun field alone, there are over 60,000 professing Christians, of whom 20,000 are baptized adults.

The Rev. Dr. S. A. Moffett has just been honorably retired, after forty-four years of service. When he came to Korea in 1890, the communicant membership under the care of the Mission was only 100. During forty years' residence in Pyengyang, he has seen the number of professing Christians (Presbyterians) in the city increase from 12 to over 12,000, and the number of baptized adults in the two Pyengan Provinces from 52 to 44,000.

Mr. Soh Sang Yun, the founder of the first group of Protestant Christians in Korea, at Sorai, saw in Korea before he died, in 1926, a Protestant constituency of 250,000. On July 11, 1886, Mr. Underwood baptized secretly

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the first convert to receive baptism, Mr. Noh Toh-sa. The following spring, Mr. Underwood baptized, behind closed doors, three of the delegation who came to him from Sorai. When the first Protestant church in Korea, now the West Gate Presbyterian Church of Seoul, was organized at the end of September, 1887, it happened that Dr. John Ross, who began the work among the Koreans in Manchuria, was present. Dr. Underwood, before his death in 1916, saw a following of 110,000, with a baptized membership of 52,000 in his own mission, and a total following of 208,000 in all the Protestant missions of Korea. Dr. and Mrs. H. N. Allen, the first members of the Mission to come to Korea, after Dr. Allen's retirement as United States Minister to Korea in 1905, resided in Toledo, Ohio, and followed with interest this wonderful work of God in the "Land of the Morning Calm." Dr. Allen's death occurred in December, 1932, at which time the adherents of the Korean Presbyterian Church were 258,000. The present total constituency of 350,000 of all the Protestant Missions in Korea is an average of 7,000 a year for the fifty years. Truly this is Jubilee Year in Korea (Chosen), which God has chosen for a wonderful work of His grace.

SIXTIETH ANNIVERSARY OF HOMESTEAD CHURCH

The First church, Homestead, Pa., observed the sixtieth anniversary of its organization from May 2 to 6. The celebration opened with a "Women's Anniversary Reunion," when the women of the church of present and former years gathered for an interesting program and tea. On the evening of May 2, former ministers of the church participated in the "Historical Night" program. During that service, the attractive booklet containing the history of the church, which had been prepared by Elder J. M. Norris, was presented to the congregation. May 2, being the actual birthday of the church organization, a special "Birthday Gift Offering" was received. On Thursday, May 3, a banquet, designated as the "Sixtieth Birthday Dinner," was served. On this occasion, the Rev. Dr. A. Gordon MacLennan, of the Shadyside United Presbyterian church, was the speaker. "Musical Night" was held on Friday, when a program of organ and vocal music, under the direction of Frederick A. Welty, minister of music, and Charles R. Stone, organist, was presented. On Sabbath, May 6, at the morning service, following the precedent of the early church on the first Sabbath following its organization, the sacrament of the Lord's Supper was observed. At the evening service, the present pastor, the Rev. Irvin S. Yeaworth, preached the anniversary sermon.

BEAVER COLLEGE HONORED

Beaver College for Women, at Jenkintown, Pa., has recently received two very important honors. First, the Glee Club, consisting of 100 students, under the leadership of Dr. Charles H. Martin, was invited to broadcast over the Columbia Broadcasting System, utilizing the entire nation-wide hook-up. Second, Beaver College is now recognized in the universities of Europe. President Greenway has made an ar-

rangement whereby a student may spend her junior year in the University of Berlin or the University of Paris. A student majoring in the romance languages may avail herself of this privilege, returning to Beaver for her senior year. Graduates of Beaver will be received by these European institutions to pursue work for their Master's or Doctor's degrees.

The commencement address at Beaver will be delivered by the Rev. Dr. Joseph Sizoo, pastor of the New York Avenue church, Washington, D. C. The baccalaureate sermon will be preached by the Rev. Dr. William E. Biederwolf, president of the Winona Lake Schools and Conferences, Winona Lake, Ind.

President Greenway will deliver the commencement address at his alma mater, Washington College, Tennessee, on May 24.

MEETINGS OF PRESBYTERY

Beaver Presbytery met at Beaver, Pa. On account of the death of his daughter, the moderator, the Rev. H. K. Miller, was not present, and Vice Moderator G. G. Starr, of College Hill, presided. Reports were received from the churches which indicate about the average increase in membership. The Rev. Herbert L. Main accepted a call to the New Galilee church, the installation to take place on April 28. Dr. S. A. Kirkbride, who has been pastor-at-large since 1922, resigned from this office. The Rev. Oliver Ned Douds was dismissed to Steubenville Presbytery, to become pastor of the Third church of Steubenville. The Rev. John R. Thomson and Elder Charles H. Haney were elected commissioners to the General Assembly.

Otsego Presbytery met at Oneonta, N. Y., on April 16 and 17. The pastoral relations of the Rev. D. D. Wagner and the Meridale church were dissolved, in order that Dr. Wagner might accept the call to the church at Thompson Ridge. Commissioners to the Assembly: the Rev. John T. Lyon and Elder Dewitt C. Clyde. A dinner in honor of the Rev. Peter McKenzie, stated clerk of presbytery and moderator of the Synod of New York, was enjoyed on Monday evening, when the main address was delivered by Dr. Underwood, of Chosen, Korea.

Troy Presbytery met in the Oakwood Avenue church, Troy, N. Y., on April 17. The Rev. Dr. James G. Carlile was elected moderator. The resignation of the Rev. Peter Birrell from the pastorate of the First church of Whitehall, N. Y., was accepted. The Rev. William Hawthorne reported great encouragement in the work of the Social Center of the Liberty Street church, Troy. The treasurer's report of the trustees of presbytery showed but small shrinkage in the securities held. The Rev. Paul R. Abbott was received from Tunghai Presbytery, Chefoo, China. The Rev. A. H. Limouze addressed presbytery on the subject of National Missions. The necrological report included brief eulogies on the lives of the Rev. F. H. Pierce, of Glens Falls, and the Rev. William H. Sybrandt, pastor-emeritus of the Oakwood Avenue church, Troy.

Chester Presbytery met in its stated

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meeting at Folsom, Pa. It adopted its reply to the reply of the Board of Foreign Missions to its previous "Friendly Statement" to the board. The pastoral relation between the Rev. Harvey W. Koehler and the Holmes church was dissolved, to take effect April 15. Mr. Koehler continues as pastor of the Folsom church. Mr. Arthur M. Adams, a senior at Princeton Seminary, and a candidate under the care of presbytery, was licensed to preach the Gospel. The commissioners to the General Assembly: The Revs. George A. Leukel, Prof. George Johnson, James G. McConnell, Joseph M. Woods, Jr., and Elders Louis F. Powell, Paul McKnight, Prof. David McCahan, and Alan B. Miller.

Long Island Presbytery met on April 17, in the Westhampton, N. Y., church. The Rev. Percy E. Radford was elected moderator. Presbytery concurred in the overture from Hastings Presbytery. A work in "Nature's Gardens" proved so promising that a mission is being formed under the care of the Port Jefferson church. The Rev. David G. Smith was appointed to learn from the Shelter Island people, who recently lost their ancient and beautiful church building by fire, how presbytery can best help toward their new building. The stated clerk was instructed to convey to the clerk of the General Assembly the earnest wish of the presbytery that a magazine be provided to adequately present to our constituency the work of the Church and its boards. A proposed change in the Standing Rules of presbytery requiring that the treasurer of the trustees of presbytery be bonded, was approved. The Rev. George J. Riester and Elder Lester H. Davis were elected commissioners to the General Assembly. The South Haven church invited the presbytery for the September meeting.

St. Cloud Presbytery met in the church at Sartell, Minn. The Woman's Presbyterial met at the same time and place. The popular and devotional meetings were held together. It proved a most pleasant combination, and it was decided to continue the practice. The Rev. Dr. Paul C. Voris was elected moderator, and the Rev. O. C. Fillinger, permanent clerk. The Rev. Ronald D. Frederickson was dismissed to the Presbytery of Helena. Mr. Howard N. Orcutt was examined and ordained to the gospel ministry. He plans on taking up mission work in South Dakota. The reports of the permanent committee evidenced a spirit of hopefulness and progress for the past year. The Rev. Harold H. Baldwin and Elder William H. Chapman were elected commissioners to the General Assembly.

Lehigh Presbytery met in the First church of Bethlehem, Pa. Good reports were presented on the work by the chairmen of the various committees. It was reported that the contributions to the boards had fallen off. Also that there was a net increase in membership of over 100, but a decrease in congregational benevolences. Presbytery was addressed by the Rev. J. Christy Wilson, for over fifteen years a missionary in Persia; Dr. William M.

Lewis, moderator of the synod, and the Rev. R. J. Black, of the Board of Christian Education. At the popular meeting, a large audience listened to Dr. Robert E. Speer. A resolution on "Loyalty to the Boards of the Church" was passed. Commissioners to the General Assembly: The Revs. M. A. Chappell and Mills S. Grimes, and Elders Frank M. Trexler and Frank W. Simpson. The Rev. Lloyd G. Ice was elected moderator, to assume duties with the September meeting, which will be held at Delaware Water Gap.

St. Clairsville Presbytery met at Blaine, Ohio, on April 16. The Rev. C. G. Mitchell, moderator, presided. The Rev. John H. Lany was released from the pastorate at Martins Ferry, dismissed to the Presbytery of Lima, to accept the work at Van Wert, Ohio. John Dzero, a member of the Martins Ferry church, was examined and licensed to preach. The Rev. F. H. Throop, of Columbus Presbytery, addressed presbytery on "Foreign Missions." The Rev. D. C. Marshall and Elder F. O. Wise were elected commissioners to the General Assembly. The Rev. H. G. McMillen was elected chairman of the vacancy and supply committee. The reports from the churches were encouraging, and indicated new interest. Reports presented by the various committees gave a brighter outlook for the year ahead. The church at Blaine has recently moved the building to a new location, and is filling a need in the life of the community.

THE SELF-SUPPORT SYSTEM IN KOREA

(Continued from page 12)

The Korean Church, however, is a living example of the faithful application of these principles of self-support. Starting with nothing forty years ago, the Church today has grown to over a quarter of a million communicant Christians, contributing toward the support of their Church work over half a million gold dollars each year. It is safe to say that such a Church could never have been developed without the application of the self-support system, coupled with its necessary ally, the Bible class training system. I believe that practically any mission field could have a greater success than it is now having, with the introduction of these Nevius principles.

I am not at all ignorant of the difficulties which lie in the way of any mission which attempts to change from the old methods of conducting mission work to these new ones. A native Church which has been fostered for so long with foreign funds is certain to protest long and vigorously against any attempt to cut down the source of supplies. Probably such a Church will turn against the missionaries and perhaps even demand their withdrawal, if by so doing they think they can continue to receive the foreign support. The whole psychology of a Church which has been supported with foreign funds must be changed before the self-support system can be accepted. I have nothing but sympathy for any missionaries who attempt to change their

methods of mission work to a self-support basis. Yet I believe that it will always be worth the cost. For a sturdy, self-reliant, independent native Church must be a self-supporting one. If the first agony of change can be bridged over, the fetters which have hindered the development of the Churches will have been stricken off, and the mission work should go forward with rapidly increasing strides.—Reprinted from World Dominion.

BRIEF ITEMS OF CHURCH NEWS

(Continued from page 21)

been very prosperous during these years. The membership has grown from about 600 to over 1,000. During this time it has raised for building and congregational expenses the sum of \$534,710, and \$141,877 for benevolences. The fine new church building was dedicated in October, 1919, free of debt. Since that time, various additions and improvements have been made and paid for upon completion. During the last fifteen years, the church has closed each year with all bills paid. The church is very proud of this record, which has been due in large measure to the fine leadership and financial good sense of the pastor.

Degree Conferred on the Rev. J. E. Bartholomew.

At the commencement of the Theological Seminary of Omaha, the Rev. J. E. Bartholomew, pastor of the Third church of Topeka, Kans., had conferred upon him the degree of Master of Theology.

Albuquerque, N. M.

The First church closed a good year with Easter; 184 members having been received during the year. The membership was reported to the General Assembly at 1,160. This was a small net increase. The pastor, the Rev. Dr. John B. Cavitt, conducted two communicants' classes during the year; one preceding the Christmas season and one before Easter. The auditorium of the church was destroyed by fire during the year, and a beautiful new one, seating 1,000, is planned for construction this summer. The Sabbath-school building was very little damaged by fire, and all services are carried on in it. The gymnasium has been fitted up for an auditorium.

Mrs. Radcliffe Dies.

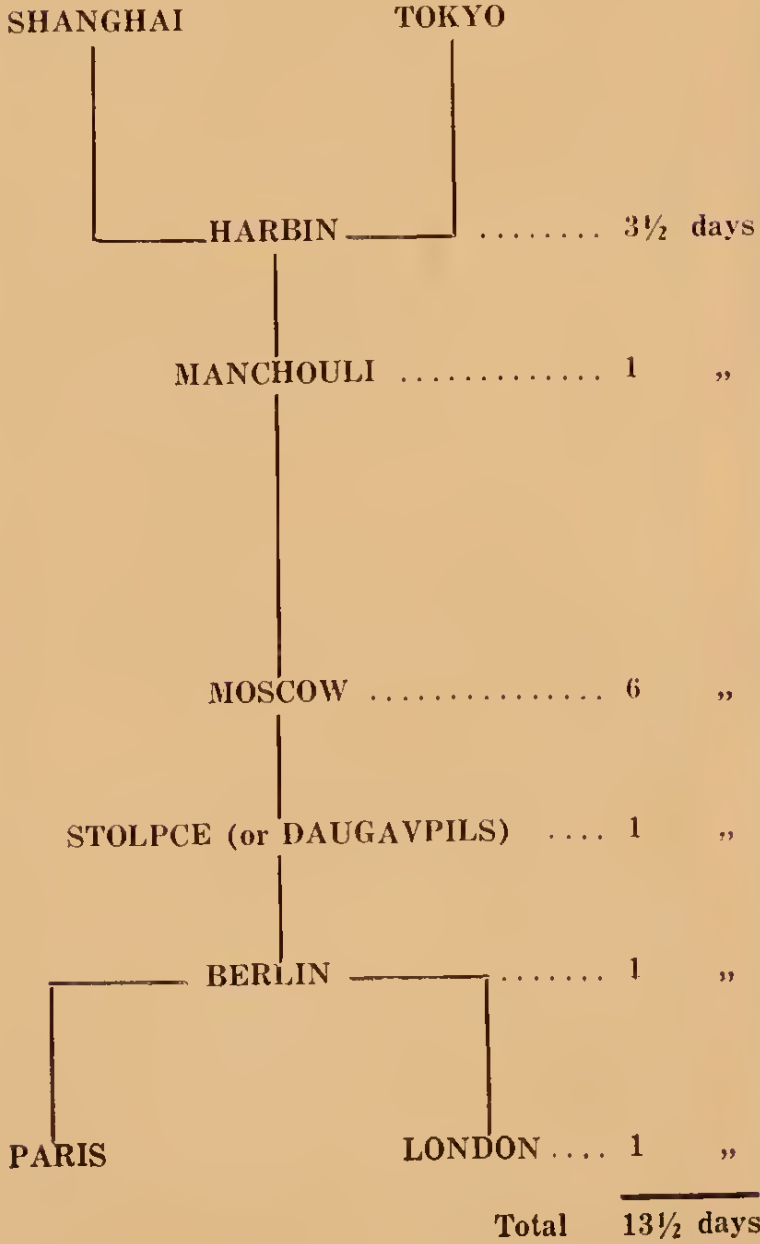
Mrs. Wallace Radcliffe, widow of the late Dr. Wallace Radcliffe, of Washington, D. C., passed away on Friday, May 4, at her home, 1675 Thirty-first Street, N. W., Washington, D. C. Funeral services were held on Monday afternoon, May 7, in the Georgetown church.

Speakers at "Popular Meeting."

The Rev. Dr. Hugh Thomson Kerr, pastor of the Shadyside church, Pittsburgh, Pa., and the Rev. Dr. George William Brown, of New York City, one of the general secretaries of the American Bible Society, spoke at a "popular meeting" on the evening of May 5, in the interests of the Bible Society at the General Conference of the Methodist Episcopal Church, South, which has just concluded its sessions in Jackson, Miss.

Trans-Siberian Route

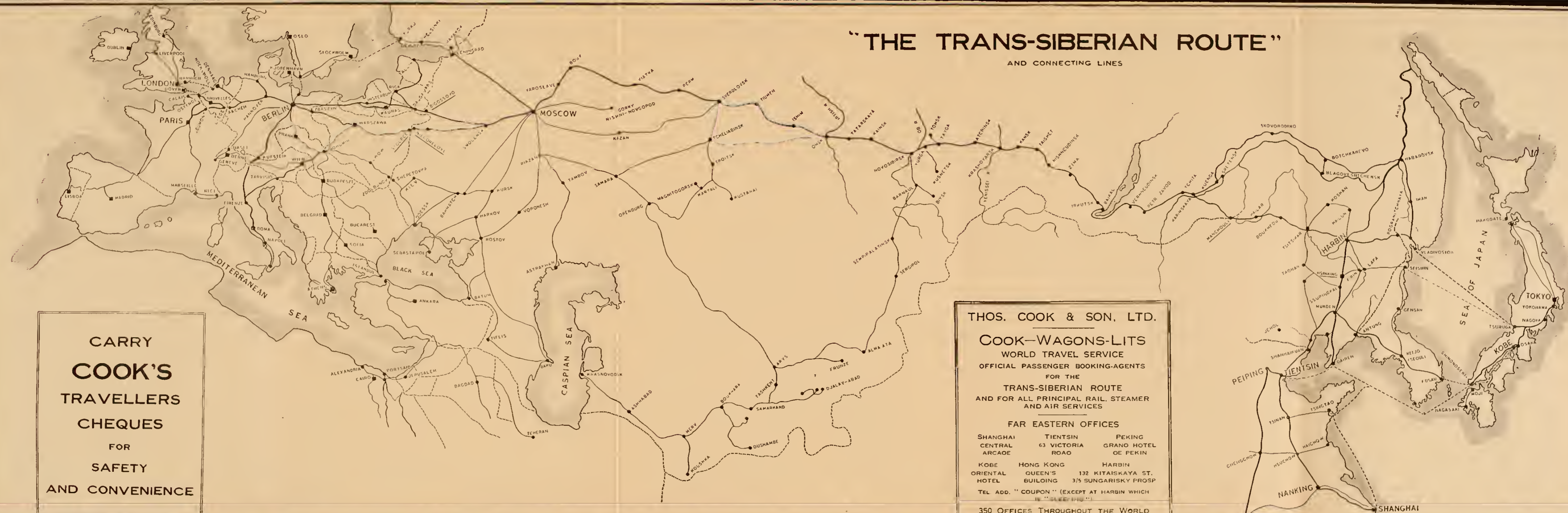
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KOREA TEMPERANCE LETTER

February 1935

.....

Dear Friends,-

You will all no doubt be interested in knowing about the recent progress of the temperance work in Korea and especially of the new work started by the Federal Council a year ago.

The Christian Churches of Korea are, of course, temperance organizations. No person having anything to do with liquor as maker, seller, distributor or user can be a member of any of the churches. No man who smokes can be a Pastor or Elder in the Church. Until recently, however, the church workers have been so busy winning believers and creating their churches that they have not felt that they had the time or energy to give to temperance work for non-believers.

Former Activities

The W. C. T. U. has for many years been doing a fine work among women. Once a year the Salvation Army has published an issue of its War Cry wholly given to temperance. It has been strongly felt, however, that there should be a work among men carried on continuously and cumulatively as is the work of the W. C. T. U. for women. Two difficulties have stood in the way; first the matter of finance, and secondly, the lack of a qualified Korean leader who felt a call to the work.

A leader Secured

The second of these needs has now been met in the coming forth of Rev. Song Sang Suk, a minister ordained in the Presbyterian Church a year ago. For more than ten years, without pay and with very little encouragement from others, he has worked along this line. Several years ago, he led a movement among the school teachers of Seoul which resulted in the Government cutting out from one of its school textbooks a page in which it had urged children to encourage their parents to make liquor in the Fall at harvest time and invite in their friends to drink it. Mr. Song has gathered into his scrap books everything touching on liquor, evil drugs or prostitution that has been published in this country for more than ten years past. Best of all, he feels a definite call to do the work and is willing to endure the hardships which may go with it.

Temporary Support

On April 1, 1934, the Federal Council of Korea and the Foreign Branch of the W. C. T. U. made grants to the support of Mr. Song, providing half of his salary for the first year. It was hoped that the National Christian Council would provide the rest and take over the direction of the work, but last year and this they did not seem to care to do so, so a small church was secured on the edge of Pyengyang City to make up the rest of his support, and, for the past year, Mr. Song has been giving half of his time to travelling and much besides to the planning which goes on always. It is hoped that before long we may be able to secure his full salary ¥600 (\$200) so that he may give full time to the work. It is little enough to give one whole man to such a work as this among 20 millions of people.

The Year's Work

A large part of April and May last year were taken by Mr. Song in getting oriented into the work of his little church and in making addresses in Bible Institutes and Classes and in local churches in and around Pyengyang. In May, he held one big mass meeting of eight churches in Kangdong County, east of Pyengyang, and toured that district.

Early in June, he staged and managed a great temperance parade in Pyengyang City where 5000 people marched with banners and flags thro the city and some tens of thousands of sheet tracts were given out. In the evening, the crowd came back for a rally in the college gymnasium where 3000 attended. Later in June, he spent nearly

three weeks in a campaign in Seoul and Songdo, almost entirely in Methodist churches.

In July, he made a trip out 450 li to Koksan County and came back thro M. E. territory, and down to Sariwon and other places on the railway. The torrential rains at the time spoiled the success of the trip and he failed to make some dates as he could not get transportation through the flooded country.

Textbook and Exhibit During August, he spoke in many of the Classes in Pyengan Province and his Temperance Primer No. 1 was published. He also spent much time in preparing a great exhibit to be shown at the General Assembly's Jubilee meeting in September. He had hoped to take the exhibit also to the Methodist General Conference, but the matter of expense and the little time which the delegates could give to seeing it made it seem inadvisable. Pyengyang Presbytery overtured the General Assembly asking it to create a Board of Temperance and Moral Welfare, but they refused, urging that the movement go forward as an interdenominational one.

In October, he made a two weeks trip to the Chulla provinces, but it was not a very great success because the person who sent out the notices to missionaries did not realize that sealed letters sent to itinerators might not be read in time to get action. The notice given was also too short. Those mistakes will not be repeated. He will go there again.

Government Recognition In November, the Government officials of South Pyengan Province held a conference to devise means for controlling the morphine addicts in the district. They invited Mr. Song, as the only civilian present, recognizing him as the fitting spokesman for the whole Church on these matters. They asked him to suggest how the church might help in their problem. Incidentally, during the summer, when one of the local papers in Seoul had announced that the Sorcerers' Guild was going to be recognized as a "religion," Mr. Song made it his business to go to the authorities and protest and was assured that it was a newspaper mistake.

Leader Training Others began this work some years ago but Mr. Song has made it a point to urge that oratorical contests and essay writing contests on Temperance be held in all schools of higher grade, and they are being held in many places. Out of them we are developing a wide interest in the subject among students. Five years ago, there were hardly ten Koreans in the country sufficiently prepared and interested to give a public address on Temperance. For the last four years, in Pyengyang, the Theological Seminary and the Women's Higher Bible School have been requiring each senior to write an oration on the subject even if they could not have an opportunity of taking part in the oral contests. These 150 or more graduates are now scattered all over Korea and form the group through which Mr. Song will accomplish the best of his results. Many of them, men or women, are better platform orators than Mr. Song himself, but, unless he cooperates with them, helping them to initiate and plan and execute, very little will be done by them. The orations of the seminary men for 1931, and 1932 are in print, and we hope that those of 1934 will also soon be published.

Other Agencies The work of the W. C. T. U. in publishing posters and sheet tracts and books and in the promoting of contests for the making of poster designs is a great help to anyone who works for temperance, not to mention their steady, continuous training of their own members in the subject. The grants made to Mr. Song's support for several years past by the Foreign Branch of the W. C. T. U. have been a large factor in making possible even the starting of his work and are gratefully acknowledged. The C. E. and Epworth League members are doing much with their parades and posters and tract distribution and inspirational work. Mr. Song will accomodate himself and his work to these movements and to any

other similar movement that will advance the general cause. The Government's activity in setting up model demonstration villages here and there and forbidding liquor in those villages helps the cause, and for that help, too, we are grateful.

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Further Exploration Unless special invitations interrupt, it is Mr. Song's purpose to continue these exploratory trips until he has covered our whole field in general once and has caused people to realize that something is being done. If he can make connections and friends in every part of the field, for future trips, it may be possible to secure half or all of his travel expenses. He hopes to make one trip to Japan to make connections with the temperance forces there who may be able to help us in our work. Mrs. Olds' visit of last Fall was helpful not only for what she accomplished while here but also as a beginning of our connection with that work in Japan.

The only provision so far made for the work is the half salary already mentioned. These trips out through the field have so far cost ¥130 which has been advanced privately, and another ¥200 will be needed to complete the trips now planned. Korean support is coming in to a small extent, but we cannot expect much until the Christians, who have had no experience in this sort of thing, see that we have a real going concern that is getting results. When that is realized, the work ought soon to be self supporting.

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three weeks in a campaign in Seoul and Songdo, almost entirely in Methodist churches.

In July, he made a trip out 450 li to Koksan County and came back thro M. E. territory, and down to Soriwon and other places on the railway. The torrential rains at the time spoiled the success of the trip and he failed to make some dates as he could not get transportation through the flooded country.

Textbook and Exhibit During August, he spoke in many of the Classes in Pyengan Province and his Temperance Primer No. 1 was published. He also spent much time in preparing a great exhibit to be shown at the General Assembly's Jubilee meeting in September. He had hoped to take the exhibit also to the Methodist General Conference, but the matter of expense and the little time which the delegates could give to seeing it made it seem inadvisable. Pyengyang Presbytery overruled the General Assembly asking it to create a Board of Temperance and Moral Welfare, but they refused, urging that the movement go forward as an interdenominational one.

In October, he made a two weeks trip to the Chulla provinces, but it was not a very great success because the person who sent out the notices to missionaries did not realize that sealed letters sent to itinerators might not be read in time to get action. The notice given was also too short. Those mistakes will not be repeated. He will go there again.

Government Recognition In November, the Government officials of South Pyengan Province held a conference to devise means for controlling the morphine addicts in the district. They invited Mr. Song, as the only civilian present, recognizing him as the fitting spokesman for the whole Church on these matters. They asked him to suggest how the church might help in their problem. Incidentally, during the summer, when one of the local papers in Seoul had announced that the Sorcerers' Guild was going to be recognized as a "religion," Mr. Song made it his business to go to the authorities and protest and was assured that it was a newspaper mistake.

Leader Training Others began this work some years ago but Mr. Song has made it a point to urge that oratorical contests and essay writing contests on Temperance be held in all schools of higher grade, and they are being held in many places. Out of them we are developing a wide interest in the subject among students. Five years ago, there were hardly ten Koreans in the country sufficiently prepared and interested to give a public address on Temperance. For the last four years, in Pyengyang, the Theological Seminary and the Women's Higher Bible School have been requiring each senior to write an oration on the subject even if they could not have an opportunity of taking part in the oral contests. These 150 or more graduates are now scattered all over Korea and form the group through which Mr. Song will accomplish the best of his results. Many of them, men or women, are better platform orators than Mr. Song himself, but, unless he cooperates with them, helping them to initiate and plan and execute, very little will be done by them. The orations of the seminary men for 1931, and 1932 are in print, and we hope that those of 1934 will also soon be published.

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We ask
You

Do you or do you not personally believe that this work should go on?

The Federal Council Committee suggested that for the coming year a subscription paper be circulated among the Stations to give to all missionaries and any others an opportunity of showing how many dollars worth of sympathy they may have for this cause. Probably there is not a one of us but thoroughly believes that intemperance is an evil and ought to be brought to an end. Do you feel strongly enough to send a check to help Mr. Song and his associates fight it?

To launch the little publicity sheet will require a capital of at least ¥200. For the rest of Mr. Song's publicity trips, we shall have to use ¥200. We have pledged ¥300 to Mr. Song's salary. If we could make it ¥600, he could give up his church and give full time to this work. If we could have ¥1000 a year for a couple of years (\$300) we could get the movement on its feet and have something to show to our Korean friends which they would want to take over and back with their gifts.

I have sent you full information as to what is being done in the hope that you will want a share in the work. The Federal Council would have given from its treasury if it had had the funds. It would like to have you give directly instead. If you wish to share in the work, I can receive your gifts and transmit them to Mr. Song or to the treasurer of the little organization which stands behind him with moral support and will submit a reports to the Federal Council of all receipts. Who helps quickly, helps twice. Please, do not pigeonhole this. Let me hear from you directly at once, and then please be a committee to stir the others in your station.

Sincerely,

Chas. Allen Clark.

P. S. You will note that I have gathered into this first Letter pretty much all of the available data on the movement up till now. I suggest that you file this copy for future repeated use and for reference.

I have purposely made the information full because we are hoping that friends abroad may help also in getting this movement started. If you can send any copies of this Letter to friends at home who will likely help, we'll be glad to supply you with any number of copies for your whole mailing lists or, if you will send us the names and addresses, we will mail them copies directly from here. Thank you.

For friends outside the Missions who may wish to help, I may say that Mr. Song's mailing address and mine is Keishori No. 83, Pyengyang, Korea.

C.

KOREAN THEOLOGY - WHERE IT HAS BEEN? WHERE IS IT GOING?

Harvie M. Conn *

The center of our attention in this paper will be Korean theology, particularly since 1945, but more especially in the decade of the 1960s. But in order to appreciate these developments, it will be helpful to review briefly some of the background for this development. (1)

A. Backgrounds of Korean Theology

That background may best be described by quoting two remarks from one of Korea's greatest missionaries, Dr. Samuel A. Moffett (1864-1939). In 1909, looking back on the first twenty-five years of Presbyterian history in Korea, Dr. Moffett wrote, "The mission and the church have been marked preeminently by a fervent evangelistic spirit, a thorough belief in the Scriptures as the Word of God, and in the Gospel message of salvation from sin through Jesus Christ." (2) In 1934, twenty-five years later, Dr. Moffett spoke again. "...Today some modernists criticize me as being too conservative... There are those who go about talking a new theology, a new Gospel, today, but let us beware of them. Even though the Korean missionaries should all die or leave the country, let the brethren of the Korean church continue to preach the same Gospel as forty years ago...." (3) By 1945, Moffett's fears had become reality. "All the Korean missionaries had gone, and the Gospel that had survived radical modifications by the Japanese-directed Korean church was not the same gospel preached in 1894." (4)

There are many factors that go to explain this change. One of them must be the growing power of liberal higher criticism in the Korean church during these pre-liberation years. Comparatively speaking, the Methodist Church had always been more tolerant of doctrinal differences than the Presbyterians. (5) And, from 1908 to 1918, when comity arrangements between Presbyterians and Methodists dictated turning over entire Presbyterian congregations in newly established Methodist areas, and vice-versa, a natural bridge was created for the flow of liberalism from one group to the other. In addition, among the various missions in Korea, some, more than others, were indebted to liberal higher criticism. Many Korean scholars are highly critical, in this area, of the United Church of Canada. The United Church had assumed the old responsibilities of the Presbyterian Church in Canada for the Korean field, when it was formed in 1925. Its leadership then began to take a more openly vocal liberal stance on matters theological. A very small minority in such missions as that of the Presbyterian Church, U.S.A., also played their part in the ferment. Perhaps though, even more than the missionaries, the influence of Japanese-trained churchmen was the most profound factor in the theological shift. During the long years of Korea's annexation to the Japanese colonial empire (1910-1945), the Korean student found himself more and more turning to Japan for theological education. The strong influence of liberalism over the Japanese church was bound to effect the Korean students receiving their training overseas. And since colonial powers strongly favored a Japanese-oriented church, the door for such liberal-trained theologians would swing open more widely than for those who had studied in Korea's conservative institutions.

* Harvie H. Conn is a missionary of the Orthodox Presbyterian Church and teaches at the Presbyterian General Assembly Theological Seminary in Seoul, Korea.

Books:

Pub.

"The Art of the Korean Potter" - Asia Soc.

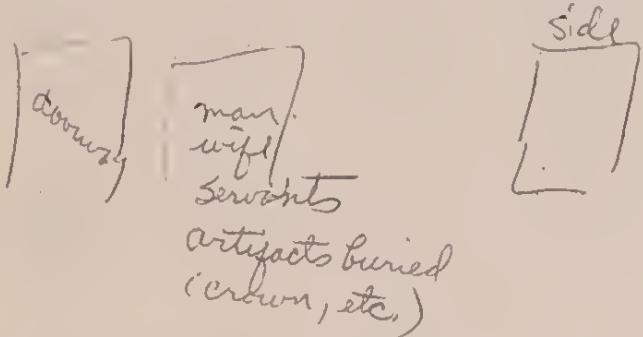
"Treasures of Korean Art" - by Ma. M. M. Son + Young Chul

Ev. McCune's book

~~Nat.~~ "Masterpieces of K. Art" - Nat. Gallery in Wm. (write to them)

The Arts of Korea - Kim Che Won - Kim Won Yong,

Jap. reproductions of tomb paintings



inside tombs plastered + frescoed.

In these years, and particularly in the 1930s, though liberal spokesmen were very much in the minority, it was a vocal minority. In 1934, the Presbyterian General Assembly dealt with one of its pastors, accused of denying the Mosaic authorship of Genesis. The conclusion, reached at the 1935 Assembly, commented that anyone holding such views "should be denied the right to be a minister of the church." At this same 1935 Assembly, the Christian Messenger, a newspaper publication of the Christian Literature Society of Korea, and increasingly a repository of liberal articles, came under close scrutiny. Also drawing fire at the Assembly was the so-called 'Positive Faith Society,' an organization apparently formed in 1934 under the Korean leadership of a Methodist layman, the long-time General Secretary of the Korean Y.M.C.A. The Society was denounced by the Presbyterians as seeking 'to emanate Modernism' and its Presbyterian members were urged to resign.

A storm center of controversy at this same time was the translation into Korean of The One Volume Bible Commentary (known also as the Abingdon Commentary). (6) Though a Methodist Church jubilee publication, the book involved the Presbyterian Assembly as well, since several Presbyterian ministers had assisted in the translation. Many of them, including men like Chai Pil-keun, Song Chang-keun, and Kim Chai-Choon, were to become prominent liberal leaders in the church. On the basis of the theological liberalism of the work, the Presbyterian General Assembly demanded that the Presbyterian translators retract their work and a Presbyterian-sponsored commentary series was commissioned "to combat the injurious effects of the Abingdon Commentary translation."

As the war years came upon the church, so did liberalism. Government pressure in 1938 forced the Presbyterian Church to declare that obeisance at Shinto shrines was not a religious act and not in conflict with Christian teaching. With the moral back of the church broken, the Japanese acted to round up some three hundred ministers and lay leaders of all denominations. These were imprisoned and removed from the church's leadership. Other conservatives left the country in exile. Among these was Korea's greatest spokesman for conservative theology, Dr. Pak Hyung-nong (b. 1897). By the fall and winter, 1940, the majority of missionaries had been evacuated. "The conservatives were shut out and the control of the church, which had been in their hands, went into the hands of those who had obtained their higher educational training in Japan, and these liberals brought in liberal theology." (7)

It is against this broad theological background that we must seek to understand the current drift of Korean theology. It is simply naive ignorance to view present-day discussions and say that "there is probably no church in the world more conservative than the Korean Presbyterian Church." (8) Korean theological debates, like western patterns, are "but a phase of an age-long struggle. It was rooted in the antithesis between Christianity and the efforts toward synthesis with pagan thought which may be traced back to the first and second centuries of the Christian era. A proximate background is found in the conflict between the God-centered thought of the Reformation and the man-centered evaluation of life and history which came to conspicuous expression in the so-called Enlightenment of the eighteenth century." (9)

Knife money

made in China + bro + down + used as money. Bronze

Kimhae pottery. Designs closer tog. - more delicate in appearance.

2 belt buckles are nat. treasures. Bronze.

Chariot hub w. sm. metal ball to speak to the spirits as it moved.

Upstairs United Silla pottery (first glaze)

heavier. designs closer tog., more sophis. ^{in which they made many of} Period of animals on things

tomb. ~~Pottery~~ Low-foot - some handles closed, some open. One house of this period. Each potter lovingly turned this piece on a wheel + made a design. 4-leaf design of lotus (Req. of Buddhist infl.)

Tiles unglazed, embellished with freedom of form

Glazes black is accidental, yellow is deliberate.

over-all design

2 bronze pieces on end wall (~~is~~ about the only bronze pieces ~~in~~ ⁱⁿ Korea from United Silla.

B. Participants in Korean Theology

As the Korean church moves further away chronologically from 1945, she has moved further away theologically from her pre-war foundations. The pace has quickened perceptively in the last ten years. Prof. Ryu Tong-shik, until recently professor of New Testament and Ecumenics at the Methodist Theological Seminary, Seoul, has commented on the reasons for such a general acceleration of theological productivity. One factor has been the increased number of theological students going to Europe and North America for their training. Before 1945, under the Japanese, such a program would have been impossible. Since 1950, there has been a rapid increase. In view of the theological direction of western institutions, one can hardly expect the Korean student to return with stronger conservative convictions! A second factor has been the increase in the number of theological training schools in Korea. Before liberation, there were only two. Now there are over twenty, seven or eight of which offer studies on an acknowledged post-college graduate level. (10) A third factor in explaining the acceleration has been the increased literary output, both of translated works and original materials. (11) One of the most popular organs in this work has been Korea's only monthly theological magazine, Christian Thought, published by the Christian Literature Society since 1957. The organ has provided a writing outlet for approximately sixty authors, and has consistently represented the liberal cause before the Korean church.

In this time of acceleration, it has been neo-orthodoxy that has provided the greatest stimulation to Korea's liberals. The roots for this influence go far back into the pre-liberation days of Korea's domination by Japan and Japanese theology. In Japan we are told that for over thirty years Barth has been "a kind of theological pope... Unlike the situation in America, for instance, where Barth has been considered one of the top theologians of this century, in Japan Barth has been regarded as the ONLY theologian." (12) That domination, that "German captivity," soon made itself felt in Korea.

Dr. Kim Chai-choon was one of Barth's first Korean representatives. As early as 1936, he was referring to Barthianism, along with Buchmanism, as one of "two great movements which have been influencing all the churches of the world." (13) And in the violent theological debate carried on between Dr. Kim and Dr. Pak Hyung-nong in the pre-war and post-war years, it was Dr. Kim's indebtedness to Barth's view of Scripture that was the constant object of attention by Dr. Pak. And similarly, it was Dr. Pak's strong criticism of Barth's position that was ridiculed by Dr. Kim as "one-sided or unilateral."

Especially in the years following liberation, Korean crisis theology has flowered. Professor Yun Sung-bum of the Methodist Seminary has suggested recently that one reason for this delay may have been the lack of theological and humanistic background in Korea, as contrasted with Germany. Yun contends that neo-orthodoxy flourishes best in an environment of humanism. (14)

But flower it has! In 1949, Dr. Emil Brunner spent a week in on a lecture trip. This was a fresh stimulus. During that year ed the first titles in Korean by any European crisis theologian--

Paleo. no artifacts

Case I

Neo - back to 3000 BC - 1000 AD - simple cone designs - conical bottom

Coil

lived thru Central + Coastal Korea. Crude + thick, low-fired.

Betw. early red Kaya + Silla. Used back bone of fish, rice straw, stick to draw designs. Av. age of people, 25-30 yrs. Lived in dugouts about 4' deep, ^{thin} thatched roof. Then later, started to build frame houses.

Rice 1st c'd ab. 1000 B.C.

Early tribes of Korea show ev's of rel'ship w tribes in Europe.

2nd case
Early Bronze age

1st wheel pottery. when did wheel 1st come to Korea? (1000 B.C)? Brot

in thru Bronze age Stone pieces chipped out by hand.

They were fired in the making.

Case 3 a wheel of stone (^{idea} bro't from Mongolia) used in cultivation of rice.

◎ spinning bobbins. Stone axes Large flat grinding stone.

Case #4 disc shaped axe

app 300 B.C.

subtle change - a bit more sophisticated. More ex. of ideas betw. tribes. Long knife or dagger buried w. a person. No apparent use. Flat rock with

hole in center ◎ another spindle.

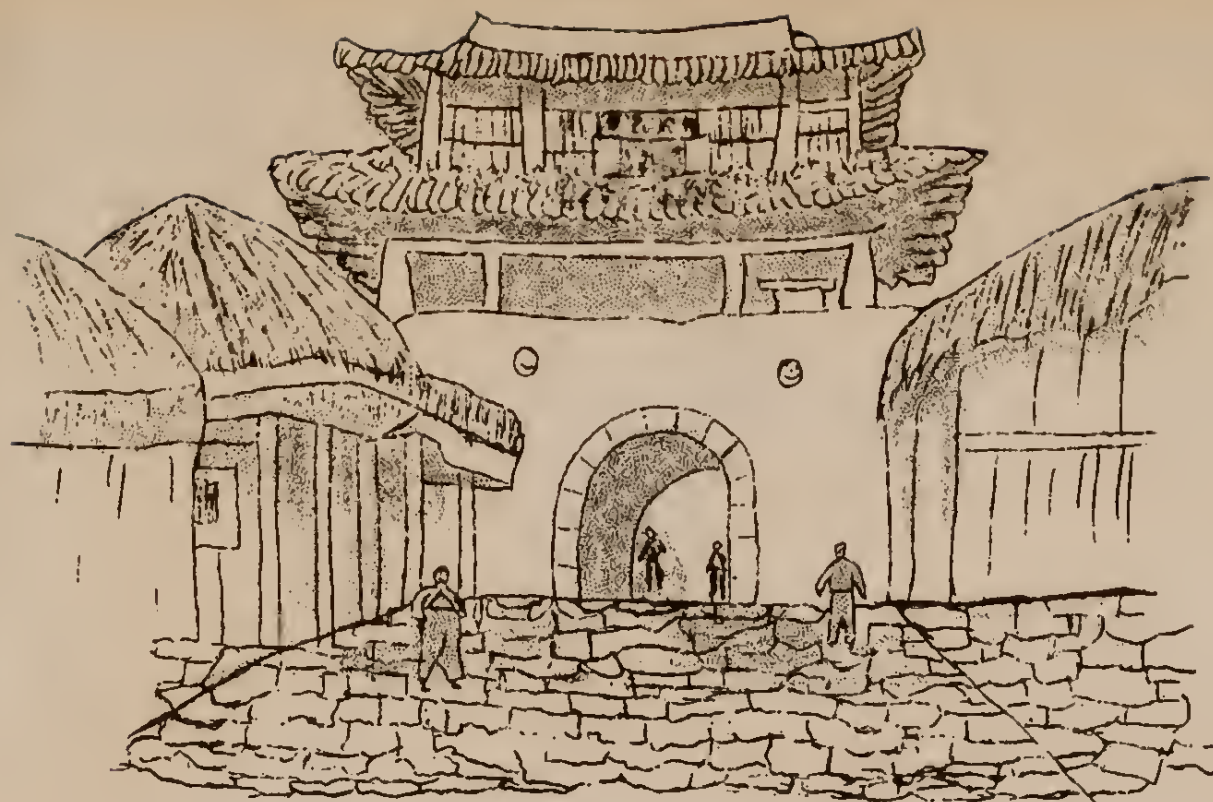
Dolmens 1000 B.C. - Ch'm. era

Korean d's not identical to anything else in world.

2 types.

1.

2.



NO DIMMING OF LIGHTS IN CHOSŒN

On September 20, 1884, Dr. Horace N. Allen, the first regularly appointed missionary to Korea (now Chosen), landed in the country.

On Easter Sunday, 1885, Dr. Horace G. Underwood and Rev. Henry G. Appenzeller followed.

In less than a year Korea had within her borders three men who had much to do with the early medical, evangelistic and educational work, as well as with Bible translation, and a dozen other lines of missionary endeavor.

The year 1934 has been a year of jubilee celebrations. Among other things the Sorai village church, where the first church building in the country was erected, had a special program to signalize the event.

Along with the rejoicing in the achievements of the past has been the unfailing note of concern for the work which the Lord has yet for Koreans and missionaries to do. The past fifty years have been bright with the power of His presence; and the missionaries' prayer is that the light in the years that lie before may not be dimmed.

LOOKING BACKWARD IN THE CHOSEN MISSION

THE MAN WHO STONED Dr. Samuel A. Moffett in the streets of Pyengyang in the early nineties of the last century, became the first missionary of the native Presbyterian Church to the Island of Quelpart, and is still living and preaching the Gospel in Korea.

THE FIRST HIGHER EDUCATION for Christian boys in North Korea was begun by Dr. William M. Baird in Pyengyang in 1898, in a small Korean house of two rooms on the site of the present home of Dr. and Mrs. George S. McCune. The school of such humble beginnings has developed into the Soong Sil Academy (550 enrolled) and The Union Christian College (200 students), which have been such a great force in the educational and religious upbuilding of the Christians of all Korea.

THE SAME SMALL BUILDING soon became the property of Miss Margaret Best and in its rooms was started a class for the training of Christian women workers, which later developed into the Volunteer Workers' Training Class, which has through the years sent hundreds of trained women into the Korean churches to teach Bible classes of one week each, attended annually by about ten thousand women.

THE FIRST WOMAN BAPTIZED in Pyengyang became the first president of the first Women's Missionary Society organized in Korea at the opening of the century, and from this beginning has grown a women's missionary organization throughout the Presbyterian churches in Korea, which has been sending many missionaries into the home field and to Quelpart; and of late years a number into the foreign field of Shantung, China, into Manchuria and to work among Koreans in Japan.

THE FIRST PRESBYTERIAN CHURCH in Pyengyang has had only two pastors in over thirty-five years, one of them the world-wide known evangelist, the blind Pastor Kil, and they are both still living and busy at work for the Lord with all their strength.

THE PRESENT AND THE FUTURE

THE NATIONAL Quadrennial Christian Endeavor Convention is over and so is the General Assembly. How our souls were stirred at the Sunday afternoon service held on the College Campus at Pyengyang. Twenty thousand men, women and children gathered for worship out under the blue sky, praising God in hymns and prayers.

A PROCESSION WAS FORMED, not two by two or four by four, but going as they pleased, leaving the campus, going south, then east and north and then west back to the campus. It was over three miles long. They were returning before the last ones had left so that they formed a perfect circle of the city. They went singing and distributing tracts and preaching on the streets to the crowds that gathered. Can you visualize these thousands with happy faces going through the streets following the college band, under "Jesus Love Banners" with John 3:16 and other Scripture verses flying in the breezes, singing "Onward Christian Soldiers"?

What joy fills our hearts as we think of the wonderful grace of our Lord Jesus Christ who gave his life for us, for these Koreans and for the world. Determined decisions were reached that day. The twenty-five churches of this city and the commissioners to the General Assembly were filled with encouragement to go on and take all Korea for Christ.

THE COLLEGE BOYS in preaching bands and in Bible schools last summer touched over 30,000 people, giving a clear witness for Christ. The Holy Spirit manifested his power in many towns and villages, in mountain and valley. Satan is powerful.

The battle is on. Moses' challenge to God's people in Exodus 32:26, "Who is on the Lord's side?", is the clear-cut challenge to every Christian around the world today to get into the ranks under the Captain of our Salvation. Read that whole chapter again. It stirs one as they picture the sons of Levi gathering around Moses.

AS JESUS PASSED through the yard of the Chungju prison he saw a man named Yu sitting at a straw-bag loom. Yu was there because he deserved to be, blackmail. As he wove his straw bags, he thought about what he had heard from the Christian workers in his county. Jesus, who never gives up, followed him into the jail and would not be dismissed.

Every time Yu heard the church bell sounding over the jail wall, he saw Jesus being lifted up; he felt the draw when Jesus passed by. Yu bowed his head and let tears of repentance fall on the straw.

As soon as he was liberated he went back into a mountain valley and obtained work as a maker of rice tables. Sitting daily with a group of men he told them of the new joy that had become the most important thing in his life. At rest periods and in the evenings he read to them from his Testament and sang heart-melting songs from his hymn book until the owner of the shop and his men agreed to stop work every Sabbath, to sweep out the shavings, turn the shop into a church and bring their families. Jesus glorified another carpenter shop with his presence.

ONE OF THE QUESTIONS of men in street preaching is: "Teacher, do you tell me to give up liquor and believe?" "No," calls out the messenger, "let us believe first. The liquor question is a later one. Until you have found a better taste than liquor, why should you give it up? Taste and see what a good flavor the Gospel has. If it has not a better taste than liquor, have nothing to do with it."

THE PRESENT PASTOR of Packohun Ub was sixteen years in southern Korea after graduation. In talking together he said, "You baptized me when I was a boy. My grandfather was an elder and you were the missionary in charge." He guided me to the best places in the town for preaching - roomy places within the hearing of many people. A group gathered before our text was tacked up on the side of a high fence. A song brought more. Oh, how they listened!

LOCAL MARKETS call for attention the year around every five days, according to the weather, whenever at home. Some days in winter are so cold that the speaker has to climb a hill to get up a good circulation before he dare stand for a while to preach on the icy street. Brevity here is good all around. If people would come to a warmed church there would be less reason for the exposure. However, the very exposure speaks. "That man must have something worth hearing to speak here on a cold day."

LAST YEAR marked the completion of five years of prayer through the monthly prayer calendars. It seems a good time to stop and take reckoning. Last year was also the twenty-fifth of the official opening of Chungju Station. For many years the work moved so slowly in this poorest and most conservative section of the country, that it won the reputation of being the most difficult and discouraging field. But recently a new spirit seems to have developed which is evidenced in almost every branch of the work. And so, during this Jubilee Year of the Mission we add our testimony of praise.

The campaign to place "The Life of Christ" in every non-Christian home in Korea placed 70,000 in this province. This work has been a great blessing to the distributors, as well as to the receivers, getting them into active evangelistic work.

AT OFFICERS' CLASS Whang told me that the group had a chance to buy a school building for a church, quite cheap. He said the people could raise only 50 Yen. There was another 50 from the sale of the former church. He wondered if we could not appeal to the officers for help and get a third 50, which would be enough to buy the school. I made the appeal and one of the pastors got up and made a speech about this man supporting himself at weeding and without salary preaching and getting together a church of over a hundred, and proposed that the 50 Yen be raised and the church be called the Jubilee Memorial. The money came in in fives and threes and twos and when they had finished we found that 80 Yen had been given in cash! The building was bought and the name put up over the doorway. The people have sent for a bell. About fifteen were admitted to the catechumenate. After a year of "believing well" as the Koreans say, they will be again examined and baptized.

THERE THEY SIT! Some fifty intelligent, alert young men! What are they thinking of? It is chapel hour now, but in a few minutes they will scatter into four classes, for that is the number of years it takes to graduate from the Bible Institute in Taiku. What brought them in from all over the province to give two months of their time, in most cases at considerable sacrifice, to the study of the Bible? What are their motives? What reactions are going on as they sit there? What use will they make of their newly acquired knowledge?

Here is a recent graduate, Mr. Talsuk Kim, who has a growing and prosperous business. He has been the backbone of his church in one of the county seats. For several years now he has been the only elder in his church. Fired with enthusiasm for better and more efficient Sunday school work he has completed a campaign to erect a Sunday school building adjacent to his church. Where did he get his ideas?

RELIGIOUS CONDITIONS in the John D. Wells School have shown great improvement in the past three years. Of the full-time teachers, twelve Koreans and two Japanese, all are Christians, and each one is connected with the Church, nine as full members, the other five catechumens. Of the five part-time teachers, all Koreans, three are church members, and only one is not a Christian, and we are working on him. Of the forty boys who graduated on March third, thirty-three are Church members, two catechumens, and the remaining five are Christians, though not yet in formal relations with the Church. Each year the graduates have their Album, made up of photographs of the school and faculty, and each boy in the class, and their activities. For the page showing the whole school in daily chapel, and the senior class in their chapel seats, the boys asked for a picture of Christ "to show that our school is Christian." Several were given them from which to choose, and they selected Hoffman's "Christ praying in Gethsemane."

PYENGYANG NEWS

Vol. 2.

— April 1935 —

No. 2.

“Go...tell...what things ye have seen and heard...to the poor the gospel is preached”

Dr. Lapsley A. McAfee Called Home.

The receipt of a cablegram on Jan. 19th, 1935 by Mrs. George S. McCune (Nee Helen McAfee) announcing the death of her brother Dr. Lapsley Armstrong McAfee at Dumaguete, Philippine Is. has left his many friends in Korea with a distinct sense of personal loss. We know that his many friends in other mission lands and a great company of friends in the homeland will share our feeling as the word of Dr. Lapsley McAfee's passing home to his reward reaches them.

Lapsley Armstrong McAfee was born at Ashlev, Missouri on March 31st 1864, the third son of Dr. and Mrs. John A. McAfee. His was the inestimable privilege of godly parents and a home where God's Word was the standard of daily living and His Will the goal of every kind of effort. It was a home of culture and broad sympathy with an unusual degree of interest in the well being of young people seeking to fit themselves, for high types of service. It was a home of self sacrifice, hard work and high ideals—in which the five sons of the family and one daughter learned from earliest years to share

(Continued on page 3, col. 2)

On the Street

Each Saturday afternoon at five o'clock there is a prayermeeting in our home attended by young men—some middle school students, some college and seminary men. To these regularly attended prayermeetings and the Bible study times we can trace many of the uncounted blessings of God. In these prayermeetings we hear blessed experiences like the one I am relating here, and to the prayer we have with God we attribute the large number of professions of Christ from among those with whom we deal out on the streets of this city.

One of the members of our prayer band, Mr. Kim, recently was present in a street chapel service. The speaker gave a short address based on Matt. 11:28 “Come unto Me, all ye
pna. (Con. on page 5, Col. 1)

Hospital High Pressure Relief hoped for through building operation.



Wells Memorial Dispensary

Men's Hospital

Women's Hospital

Isolation Building

When the Wells Memorial Dispensary was erected in 1930 with funds given by the First Presbyterian Church of Pittsburgh, Pa., it was considered adequate for years to come. Already the clinics are so popular and the halls and waiting rooms so crowded with patients that it is often impossible to get to the doctors' offices without pressing one's way through the throng. In the past twelve months there have been 77,023 patients treated, an average of over 250 for each working day. On 31 days since April first the attendance has exceeded 300, the highest single day's record being 399. Such high patient pressure often has its effect on the blood pressure of the overworked doctors and nurses, and within the limitations of our resources we are trying to alleviate the situation.

When the dispensary was erected, the East half of the basement was left unexcavated because the rock was very hard and it was thought the room would not be needed. Now it has been excavated and two new drug rooms are being finished off with dumb waiter connection to the up-stairs drug room. A third druggist has been added to the staff to help care for the increased work. It is planned to make separate departments for skin and pediatrics clinics as soon as room can be provided and with that in view plans are being formulated to extend the building to the West, adding twelve new rooms, providing for the new clinics and the enlargement of the general medical clinic. (Con. on page 6, Col. 3)

Kucumbers Clinics and Kindergrarten Kiddies

“Raw cucumbers,” says Dr. Berneta Block, who is the medical director of our Child Welfare and Public Health Union (Methodist and Presbyterian) “have gone out of style as pacifiers for the Well-Baby-Clinic babies”. During cucumber season when they are the most popular pacifiers, it was once a common thing to see a mother bringing to the clinic her baby munching a raw cucumber. Not so now; along with a variety of pacifiers the cucumbers were removed from baby hands and mysteriously disappeared while the doctor or nurse gave a little lecture on the subject. Now we can depend on one or another mother to inform a new-comer that is not

the thing done in Pyengyang Better Baby Circles.

There have been one hundred and two babies newly enrolled this past year. The total are divided into four groups and the mothers quite faithfully bring them once a month to be weighed and looked over by the doctor. Sixty-three medical treatments were given.

“Does your child eat rice as yet?” used to be one of the accredited salutations of one mother of a child under three years of age, to another, but it is no longer heard in the clinic.

(Continued on page 2, col. 2)

God's Word by Bedsides

It is not an unusual sight on going into the hospital wards to find somebody reading from his Bible, singing a hymn or praying aloud and all others giving respectful attention if they cannot join in. Thus one patient passes on to another the Gospel message and testifies to the joy and peace which comes from knowing Christ's love.

The British and Foreign Bible Society has provided a Bible for each bed in the hospital. This Bible is placed in a little rack on the bedside table for the patient to use as he wishes. It is gratifying to see how worn these Bibles have become during the few months of their use. It is mostly non-believers that use our Bibles. The believers bring their own to the hospital.

Edith Myers. R. N.

The Pyengyang News

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of the

Presbyterian Church in the U.S.A.

Editor - (Mrs. S. L.) Evelyn M. Roberts

"Preach the Word; be instant in season, out of season". In this issue of the News we are endeavoring to set forth what we believe Paul meant by "out of season" preaching. We greatly regret that lack of space makes it necessary for us to reserve for a later issue some of the finest examples of this "out of season" work by Higher Bible School and Seminary students and others. But we trust that you may glean from these few brief accounts something of the wonderful opportunities we find on every hand, of the effort that missionaries and Korean Christian leaders are putting forth to meet these calls, and of the response received and the glorious fruitage that rewards the laborers as well as the Lord of the Vineyard.

We have been asked if we believe in "social service". Certainly, we believe in social service. But we consider it a handle for the evangelistic hammer. As the hammer is not complete without the handle, neither is the handle of any use unless it enables the hammer to deliver effective blows on the head of the nail.

With all our hearts we believe that every variety of work that engages the missionary's time, or that employs missionary funds, or that is done under the sanction of the Mission, should definitely contribute to our one great objective—the proclamation of the Gospel. We remember that He who said, "Take up thy bed and walk", preceded that statement by another, "Thy sins are forgiven"; that He who exhorted His followers to give a cup of cold water to these little ones, also ordained that babes and sucklings should proclaim Him the Son of the Highest; that He who made ox-yokes in Joseph's carpenter shop, also said: "Come unto Me all ye that labor.....Take my yoke upon you". Should we fail to present Christ as their only way of salvation to these throngs of students, from kindergarten up through college; to the waifs we gather off of the streets; to the patients who crowd our hospital; to the passerby in the street, we should be failing them at the most vital point, and sinning against their Maker and ours who gave His life to redeem us to Himself. "Thus it behooved Christ to suffer, and to rise from the dead..... that repentance and remission of sins should be preached in his name among all nations."

E. M. R.

Choi Bong Ok is considered an ideal nurse for she spends her spare moments in studying her Bible, and then she is so kind to her patients that everybody likes her. Among her fellow students she is said to be known as "Pastor Choi". We certainly would like to have more nurses like Nurse Choi. (Rev. M. D. Kim)



"No one is forced to listen."

Rev. Kim may be seen in background facing toward the camera, preaching to the crowd in hall.

(Continued from page 1, col. 3)

Through the monthly talks on hygiene and the lectures and demonstrations at the monthly meetings of the "Mother's Club" they have learned to feed cereals and milk of one kind or another—tomato and orange juice, before filling small tummies with white rice.

Smiles instead of Screams.

"The Bogey Man" never held more terror than the threats oft-times made to Korean children. Sometimes tiny tots screamed, scratched and otherwise strenuously objected to having their clothing removed for examination for fear the devils or the "big, bad policeman" would get them. We do not have such things happening now in our clinics though they may elsewhere. Incidentally we are trying to reach the parents to tell their children the truth or nothing at all.

There is also a special mothers' club for the "intelligentia" in which the demonstrations and teaching are adapted to the needs of this class. Attendance in this club is by invitation only. They meet in Dr. Block's home. It has not yet been possible to include all who are eligible. These are wonderfully fine women and will help toward the remaking of home and family life with Christian ideals and training in care of their children.

(Page 4, col. 3)

Evangelist Kim Gives Thanks for a Wonderful Year.

I'm thankful to God who has richly blessed me enabling me to enjoy good health. I started as evangelist the middle of December 1933 while a student at the Theological Seminary. From the middle of March, 1934, after my graduation from seminary, I was appointed as a full time evangelist and have been ministering to this very date.

I wish to report about the Evangelistic approach. (1) Preaching to the dispensary patients that come from out of town as well as to the inpatients within the hospital wards. (2) Visiting different outside inns where the patients stay while they receive their daily treatments at the dispensary, and on Sundays showing them the way to churches. (3) By request, have the members of the student club at the Seminary come out to the hospital once a week to preach to the inpatients. (4) Visiting those patients at their own homes after leaving the hospital, also sending out letters to their local church ministers to receive them into membership, if they promised to become believers while in the hospital.

Prayer has a large place in this work. (1) Holding prayer meetings every morning at 8:40 at the Nurses Training School dining-room for the hospital employes in general.

(Page 7, col. 3)



"Raw cucumbers as pacifiers have gone out of style."

Memorial Service for Dr. McAfee

Rev. Dr. Lapsley A. McAfee.

The Pyengyang Community Church held an impressive Memorial Service for Dr. Lapsley A. McAfee on Sunday, February third.

Dr. Moffett, who led the service, recalled Dr. McAfee's long years of splendid service in the Christian ministry, in Parkville, Missouri, in Arizona, and in Berkeley, Cal., where he had a most successful pastorate of over thirty years. He also spoke of the way in which he had endeared himself to our community as Pastor, and as Bible teacher of our High School boys and girls.

Dr. Margaret Best spoke from the intimate knowledge of one who had been a student and a teacher in Park College, Parkville. With other students she had lived in the home of Dr. McAfee's father, the founder and first President of Park College. From the ideals and training of that home, Dr. Lapsley McAfee, his four brothers, and his sister, Mrs. McCune had, given their lives to the ministry or the foreign work of the Church.

The third speaker, Mr. Reiner, said that both he and Mrs. Reiner had been members of Dr. McAfee's church in Berkeley, and were the first missionaries sent out by that congregation. He remarked especially on Dr. McAfee's youthful spirit and love for young people, and the large numbers he had led to devote their lives to Christ's service at home or abroad. He also spoke of the deep impression he had made upon the pupils of the Foreign School, and the joy he had found in his Bible classes with them.

The musical numbers were most appropriate and beautiful. A double quartette sang "Who is on the Lord's Side?", a hymn that Dr. McAfee himself had requested should be sung at his funeral. A quartette also sang "Rock of Ages". All the hymns were particular favorites of his. Several were started from the pews, and sung by the congregation without instrumental accompaniment, according to that delightfully informal manner that was so characteristic of the meetings conducted by Dr. McAfee. Among these were, "In the Garden", and "Near to the Heart of God". The latter, written by Dr. McAfee's brother Cleland, has become very precious to the whole Korea Mission during recent years.

The note in addresses, prayers and hymns was that of joy and triumph because our friend had fought the good fight, had kept the faith, and had gone to receive the crown of life.

A. F. Robb.

(Dr. Robb, of the United Church of Canada, represents that Mission in our Presbyterian Theological Seminary, and he and Dr. McAfee were serving as co-pastors of our foreign community in rare fellowship, when Dr. McAfee left, so Dr. Robb is continuing that service with a real sense of loneliness, but with a triumphant hope in a future joyful fellowship.)



"Love for God and His word gave him the true shepherd heart."

(From page 1, col 1)

the increasing uncertainties and anxieties of their parents as well as to rejoice in their many triumphs of faith as God continued to bless their efforts to build up Park College upon the foundation of God's word and for His glory. From this College Lapsley McAfee graduated in 1882 and from McCormick Theological seminary in 1885. Immediately after graduation from seminary he returned to Park College to take up the position which today would be designated as that of Dean of Men students in the College. Still a young man himself and with an understanding of young men's needs along many lines he was eminently fitted for this position. In 1887 he married Miss Ella Taylor of Bloomington, Nebraska, who was also a graduate of Park College. In 1888 he became pastor of the Parkville church which was made up largely at that time of the students and teachers of Park College. He continued in this position as well as in his relation to the young men of the College until 1898 when the continued serious ill health of Mrs. McAfee made it necessary for them to seek a climate of higher altitude.

At Phoenix, Arizona, the McAfees began

The very newest arrival in Pyengyang, altho he is a recruit for Sinpin Station, Manchuria, has a large claim to our station interest, for Robert Allen Clark, born in our hospital on January 29th, is a son of the Pyengyang Foreign School, both of his parents, Allen D. and Eugenia Roberts Clark, belonging to its alumni; and doubly a grandson of the Theological Seminary both grandparents, Dr. C. A. Clark and Dr. Stacy L. Roberts belonging to the faculty of that institution. (Incidentally the present incumbent of the editor's chair of the Pyengyang News claims him as a grandchild of that periodical, also!)

their life in a different environment, but with the same spirit of overcoming difficulties. Dr. McAfee served as pastor of the Presbyterian Church in Phoenix until 1905 when he accepted a call to the First Presbyterian Church in Berkeley, California.

Berkeley Career Begins.

This call was attractive to them because it gave promise of bringing them again into contact with the student class for whom Dr. McAfee had given the best strength of his younger days of service. Yet it was not altogether an easy place to which they went. To a man of Dr. McAfee's heredity and disposition difficulties would seem to exist for the one object of giving some one the opportunity to overcome them. Dr. McAfee faced the difficulties and accepted the challenge and with the help of a loyal church membership overcame them. The great First Presbyterian Church of Berkeley stands as an answer to the question whether our beloved Church can overcome the difficulties and problems that beset it today, well nigh on every hand, and emerge a church that God can bless and use for His glory and the eternal salvation of Men.

Dr. McAfee's service in the Berkeley church filled out a quarter of a century. On the 25th of his connection with the church in 1931 there was prepared and placed on the right hand side of the pulpit a beautiful bronze tablet as a memorial to his pastorate. On it was engraved not a list of his good works and his virtues, but a roll of the names of living young men and women who had gone out from the church or from contact with the church during Dr. McAfee's incumbency to places near and far in the world as Missionaries of the Cross.

Visits Orient

The visit of Dr. and Mrs. McAfee to the Orient, particularly, to Korea in the Spring of 1934 was the fulfilment of a desire Dr. McAfee had cherished from early years. They were in Pyengyang less than six months. Some time was taken for visits to other stations of the Mission. A fortnight was given to attendance upon Mission meeting and the Fiftieth Anniversary Jubilee Celebration in Seoul as one of the Delegates sent by the Board of Foreign Missions to attend these meetings.

The summer was spent in Southern Presbyterian Mission territory in South Korea. Few visitors to Mission lands have shown a deeper interest in missionary work or a more appreciative understanding of the missionary task or of the missionaries themselves.

During the tall months, Dr. McAfee acted as pastor of the Foreign Community Church and as teacher in the Missionary School up until December 20th, when he and Mrs. McAfee left for their trip to visit relatives and friends in Japan, the Philippines and China. They were both greatly missed. Just about a month elapsed until January 19th when the cable came from Dr. Roy Brown of Silliman Institute, telling us that our friend had gone to his heavenly home while visiting in their home. We know that for him it was just a step beyond into fulness of joy forevermore.

(Con. on page 8, col. 3)

Chin Ai

One of these little ones

There seems to us to be special mention given to Little Chin Ai in the words of our Lord, "Take heed that ye despise not one of these LITTLE ONES.....It is not the will of your Father that one of these LITTLE ONES should perish.Whosoever shall give to drink to one of these LITTLE ONES", for she is so very, very *little*, scarcely two feet eight, tho, she has "eaten fifteen rice cakes", the Korean way of saying that she is fourteen years old.

Our first glimpse of her in the semi-darkness of a windowless dugout was not encouraging. She could not be persuaded to speak a word, as she sat huddled against a dirty old quilt for warmth, tho' her cousin, a few years older, assured us that altho' she had never grown properly, her mind was quite bright. As our eyes grew accustomed to the dim light struggling thru' the tiny paper door, we could not but see how very pallid and at the same time extremely dirty the poor child was. In this miserable shelter, a conglomeration of old mats, oil tins, refuse wood and mud, were living the old grandfather, too old and helpless to work, the two grand-daughters (practically orphaned when their fathers died, for the new husbands refused to add to their respective families these bady girls when the mothers remarried) and the girls' unclé, a rough, hard-looking chap. It must have been a mathematical problem and a knotty one to figure out how they could all stretch out to sleep.

Followed a number of visits and we were glad to find that, thanks to work in the stocking factory they had moved and were living in what might be called a hovel. The old grandfather, grown weaker physically had professed to accept the Saviour, (his old wife had become a Christian shortly before she died and doubtless prayed for her family) the two girls were attending the "Jesus church" and poor little Chin Ai who had previously been afraid to stir outside the dark room because of the ridicule and even sticks and stones cast at her by heartless youngsters, having tasted a bit of love looked more like a human being. Then came the sad day when the little burden bearer, in the absence of the



"Each kindergarten is visited once a week"

Read Mrs. Lutz' article about kindergarten kiddies.

older girl, had a terrible fall, trying to carry a huge tin of water up a steep bank, and broke her leg. The old grandfather called for the Korean "Needle doctor" to stick the coarse darning needle-like "chims" in the poor throbbing leg, but strange to say (!) her suffering only increased, and finally they sent for us. The next curtain falls on an exquisitely clean little dwarf girl on the operating table of our mission hospital and making a good recovery in the cheery ward, where kind nurses gave her a new version of the love of Christ.

Then, to make a long story short, the way opened for this little one to enter the Lula Wells Institute, first as a day pupil and now that the old grandfather has gone on to the Glory Land, the cousin is married and the uncle has deserted her, to be in the dormitory and to do little odd jobs of helping in the work department. Where else could this bit of wreckage have been received but in Lula Wells, where? O, how we missionaries as well as the Koreans thank God for the work that is going on inside the walls of that compound and out thru' the Institute all over Korea! Chin Ai is learning to read her Bible and hymn-book and when she comes to see us there is such a glad light in her face. What a joy to sing with her, "I am so glad that my Father in Heaven tells of His love in the Book He has given", the Love that is lavished upon His LITTLE ONES.

Mary R. Hill

(Page 2, col. 2)

Not all of our work is carried on at the hospital. During the year eighty-eight demonstrated lectures were given to Mother's groups in all of our Pyengyang churches. This work in our Presbyterian churches is under the direction of Miss Anna Bergman. Our nurses have also taught classes in a number of Bible Schools and Institutes.

Now just see what nurse Kim is doing in the picture. Each city church has its kindergarten and each kindergarten is visited once a week by the Public Health Nurse. During 1934, treatments of all sorts totaling nearly nine thousand have been given, besides thirty-eight lectures and demonstrations, seventy-eight follow-up calls in the homes and 2760 hypodermics in the way of preventative work. More than half of this has been done in our eleven Presbyterian Kindergartens. If there is a suspicion of contagious disease the child is sent home, and cases indicating the need of hospital care are so advised. In some kindergartens soy bean milk at one sen a cup is provided for the children. And how they love it! If only they all could have it for they need it so badly! One Academy teacher told me his little girl likes it so much she mortgages her pennies in advance so she can have extra cups.

One of the most effective parts of our work is home visitation. Our nurses have made 1,591 such visits during the year. Here most of all they find opportunities for personal work of a spiritual as well as physical nature.

As for the financing of the work—the milk Station is practically self-supporting. We of the Presbyterian community are never able to carry what would be our share of the financial burden but the work is so much on our hearts that we contribute as we can. We hope eventually to enlist Korean support. But in a land where it is taken for granted that a large proportion of the babies and little children are too weak to live, we will have to first demonstrate what can be and is being done for these precious little ones.

(Mrs. D. N.) Lenore Harpster Lutz

(Mrs. Lutz is Chairman of the Child Welfare and Public Health Union Committee. Her picture appears as an inset on the Baby Clinic picture)



"Little odd jobs of helping in the work department"

Chin Ai is seen in the left foreground. Miss Ketcham, superintendent of industrial work of Lula Wells Institute in the background.

(Con. from page 1, Col 1)

that labor and are heavy laden, and I will give you rest." After the meeting everyone, except one young man left. Mr. Kim himself was just leaving, but the troubled expression of the young man stopped him. Seeing Mr. Kim's interest he spoke to him and then asked anxiously, "Is that really true—that Jesus will take one's burdens?" Mr. Kim replied that it is certainly true, and he was so impressed with the earnestness of the man that he took off his overcoat and decided to talk further with him before going.

The young man then in deep agony said to Mr. Kim "O sir, I am a terrible sinner and I haven't a friend on earth. Tell me, look at my face—is it too terrible to ask Jesus to be my friend?" and he broke down and wept. Mr. Kim replied, "No, Jesus will be your Savior just as you are, and will take your burden away if you trust Him and believe His word".

At these words the young man confessed sin after sin to Mr. Kim. "I have been in Pyengyang a year. My home is in the country I began to live a life of sin and shame, shortly after coming here drinking, rioting, keeping company with harlots, doing all manner of sin. My home is broken now, I quarreled with my wife and children, have left them, and I am now on my way out of this country. I have no one who cares and I am wretched beyond expression in my sin. Will Jesus take my burdens as that preacher said tonight? Is my face too full of evil for Him to be my Friend?" And again he wept.

Mr. Kim read to him promise after promise out of the Bible and the young man found salvation and peace for his soul that night through believing the Word. "I am going back right now to my broken home and make peace," was his last word, and he went out.

"Out on the Hills Away"

So impressed was Mr. Kim with the man and so sure was he that he was a genuine believer that he decided to go see him the following Sunday. So last Sunday he walked thirteen miles over icy roads with a bitter wind blowing about him all the while and at the village where the young man lived, found him with all his old drinking friends telling them of his Savior. Mr. Kim said he was so hungry he was faint, but in the joy of seeing this wonderful testimony he forgot completely about food.

The young man was amazed to see him, and then the realization that this man walked all those miles through cold and ice because he was anxious about his soul, thereby revealing genuine friendship overwhelmed him and he wept. He said to his friends, "I am going to church", and he went and at church he poured out his heart to God in prayer. The deacons and elders told Mr. Kim after the meeting that the presence of God was remarkably felt that day, and they said, "You have shamed us. We did nothing for this man and yet you walked here this day and brought us all a marvellous blessing". And they thanked him with their whole hearts. (Last column)



".....We are being trained for His service"
Daily the boys pause for worship, Elder Yoon leading them.
Elder Yoon stands on the right of the group.

**Noon Hour Worship
in the
Carpenter Shop**

"Jesus was a carpenter", said one of the Academy boys recently, "and we are trying to imitate Him as we are being trained for His service." Every Province in Korea and in Manchukuo has some who consider their training received in the Anna Davis Shops, a large and essential part of their character development in getting their education at our Boys Academy and at Union Christian College.

The leading building contractor of the City, a graduate of the Academy, thanks God for Anna Davis Shops that made it possible for him to get his education. Sung Unie writes from Kirin, Manchukuo: "Praise God that I had a full year's training in hard work in the Anna Davis Shops before I graduated from the Academy. What a blessing comes now in the difficulties here as I reflect over that year that meant so much to the development of my Christian character".

Our College Deans, Professors, and some students; some Academy teachers and some fifty students, thank God for the training and help received in the Anna Davis Shops. On April first some twenty of our Academy students will return to their studies continuing daily in some sort of self-help for which they have been made capable. Many of the students now in the Academy with excellent class room standing cannot proceed with their education unless the Anna Davis Shops takes them for a year. Twenty only can be taken. Among the applicants for next year are four sons of pastors. Mr. McMurtrie has helped many hundred boys to help themselves. We are deeply grateful for that partnership that began with Dr. Graham Lee and S. S. Davis and has continued all through the years since Dr. Lee's death as S. S. Davis in America and Robert McMurtrie in Korea, have worked together with God in teaching Korean youth to use their heads and hearts as they trained their hands in worth while work.

G. S. McCune.

Hamlet without Hamlet it is! Mr. McMurtrie shied away from the picture. The Anna Davis Industrial Shops is McMurtrie. He has been the center of the life in that very important part of our missionary work here in Pyengyang.

**Inspiration at
Pyengyang Academy for Girls.**

Is Soong Eui Academy interested in Inspirational Week! If there are any doubters they should have stepped into the dormitory on those early January mornings and heard the quiet scurrying around as the girls prepared for the daybreak prayer meetings; should have stood by the gate as it creaked on its wooden hinges permitting the teachers and day pupils to enter; should have seen the reverent spirit with which they slipped into the chapel, bowed in prayer and joined the quiet singing; should have followed the same girls as they listened to searching, Spiritfilled speakers in the morning, afternoon and evening hours; should have heard the volume of earnest prayer when Korean girlhood poured out in unison its petitions to tie throne of Grace; should have stayed to the after-services when seeking hearts found peace, petty quarrels and misunderstandings were confessed and faded away in the fresh revelation of "Love so Amazing".

Jan. 35. Reported by Anna L. Bergman
Head of home economics dept. and Supt. of Industrial work

(From col.1)

Mr. Kim told the young man that there was a band of young men in Pyengyang that would be real friends of his, and would pray much for him. He then started back on the long cold walk of thirteen miles in a snowstorm. He reached his room long after nightfall, weary and sick with a cold, but with a heart full of love and rejoicing. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins". James 5: 20.

Dwight R. Malsbary.

Club Children Carry Comforts

The children are seated on the floor in rows in a largesquare. The vacant place at the front of the room is the central place for the "Unseen Leader" of the Bible Clubs. Next, on the right, is the president of the Club who has been elected from among the Club members and who presides during the Ceremonial. In one Club it is a girl who has attended a Bible Club for four years and is now ready to graduate—maybe she has won a Bible through the Bible memory work contest of the Sunday School Association; in another Club the president may be a boy who has worked ten hours in a factory and come straight to the Club without time to get his supper.

The singing of "Onward Christian Soldiers" begins the program. Then come sentence prayers when from ten to thirty children offer short prayers voluntarily. Prayers are followed by Bible verse recitations when the children stand in their places and give any verse they have learned during the week. Such verses as "Thou shalt call His name Jesus...: Greater love hath no man than this...; they that are wise shall shine as the firmament...; children, obey your parents in the Lord"; and the like are used from both Old and New Testaments. One newly arrived and bare-legged chap once made his debut in Bible verse recitation by beginning at the first verse of Matthew and giving the descendents of Abraham almost as far down as David, before he gave up.

The children stand to recite together Luke 2:52 as one of their number leads them. This verse, giving the four-fold life of the boy Jesus, is the motto of the Bible Clubs and all the programs. Then the Club song is sung because it expresses the Christian purpose and the four-fold life carried out by all true Club-members.

Willing Workers

The service side of Jesus' life is prominent among the four-sides of the Club life for the children. One day after the Ceremonial in the Club which he leads, Mr. Kim made an appeal for Club-members to volunteer for service in helping distribute food and wood to the poor in the slums of the city. He carefully explained that the work would be difficult because it was not only far away and in the dirty slums of the city, but because they would have to carry rice and wood in the cold winter days. He asked that they think it over carefully and let him have their names written down on paper after dismissal. He also made it clear that the members of the youngest class were not to turn their names in as volunteers because they were too small. After the days program was closed to his surprise he received fifty names; and a little later he left the building and started home only to find a group of ten little girls crying together outside. Upon inquiry it was discovered that they felt too bad at being left out of this work of service. We

A BLIND SONG LEADER.

At the Tulumjung Church in Suan Co. is a very interesting young man who has been blind from babyhood so that he has no recollection of having seen the world. He is an earnest Christian and has learned to sing very well indeed. I asked him how many songs he knew and he replied that he has memorized about sixty songs out of the hymn book. He has a large strong voice and is altogether the best singer in the congregation. Before the time for the services to begin many of the members assemble in the church and spend the time in singing. This young man is the leader of the song service and from him many others learn to sing new hymns. He is constantly learning new songs from hearing them sung by others.

He has also memorized the first four chapters of the Gospel of John. The elders and others repeat the verses to him a few times and he is then able to reproduce them. The Gospel has brought great light and peace into his heart. He comes from a poor family and spends much of his time grinding meal for the family use, much as they used to grind in the Old Testament times, with two large round stones one above the other, the upper one being fitted with an upright handle which is used to turn it round and round. Last

summer he walked over the mountains over a rough road to Hokol to attend the summer Bible conference being held there. Surely the angels of God must have led him over that rough mountain road!

C. F. Bernheisel.

(Con. from page 1, Col. 2)

It is also planned to have a separate charity clinic in the basement, thus separating the free from the pay cases.

The formulators of the Laymen's Report would find small encouragement for their theses around this dispensary could they observe Rev. Kim and Mrs. Yoon at their daily task of preaching to the waiting crowds and distributing tracts and Gospels or see the women from the Higher Bible school talking earnestly to individual listeners. No one is forced to listen, but seldom are the evangelists rebuffed. Surely His Word shall not return unto Him void, and who does not believe that the healing of spiritual ills is a valuable adjuvant to physical healing as well as the other way around? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

—Roy K. Smith M. D.

A Children's Bible Club



"The vacant place is for the Unseen Leader."

might go on to tell you of how these Bible Club members went out in groups of five at a time every week during the winter with Mr. Kim carrying food and fuel for the poor; helping to bathe an old blind lady who had no one to help her; of clothing a new-born babe that had nothing to cover it; and of telling a poor family that the provisions for them came from Jesus; but our space is all used up.

Francis Kinsler.

(Mr. Kinsler is a teacher in Union Christian College, but he has also done an outstanding piece of work in organizing scores of Children's Clubs for the underprivileged. The Bible is their only textbook.)

After serving for twenty-three years in other stations of the Chosen Mission Dr. and Mrs. R. K. Smith were, the first of April 1934, sent to the relief of Pyengyang Station to fill the vacancy caused by the departure of Dr. and Mrs. Z. Bercovitz from the field. Dr. Smith in his article modestly leaves out any reference to his own work in the Department of Medicine, at the Union Christian Hospital, but you may be sure he had a lion's share of those 250 daily visits, besides the care of a part of the foreign community. Mrs. Smith, before she went to her invalid mother in America last autumn, accomplished the huge and greatly needed task of sorting, cataloging, and filing all of the Pyengyang station records, covering more than four decades.

A Plural Marriage Sanctioned by the church!

Look at that picture again. Did you ever see anything like it? No? Well, neither had the like been seen in a Korean Church before. In the West we have double weddings but not in Korea. Think of it—five double weddings at one time in one place! Ten couples were joined in holy wedlock at Kochang in one of the churches in the territory which has been assigned to me. Of these 20 youth, seven brides and four grooms belong to this church; the other three brides and six grooms came from other churches.

I wish you could have seen those ten blushing brides and ten bashful grooms. There was no display or show, no excitement and frills, no diamonds and glitter. They all wore the dignified garments and plain headdress of old Korea. These they rented for the day. The decision had been made to do all to the glory of God and not to vie with each other as to which was best dressed. There was no competition in presents to each other or from others to each couple. And best of all, it was an example of perfect cooperation in regard to the wedding feast. If the wedding of one couple cost about ¥300, you can see how much ten weddings would cost. Presbyterian, "Scotch", you say? The parents of these young people had come together and agreed to give fifteen yen each, for the whole wedding cost was to be ¥300. The decision was reached that the parents should make a liberal contribution to the new church building.

Even at an ordinary wedding there is always a crowd and your imagination will help you to visualize how many were interested in these twenty happy brides and grooms. Dr. L. A. McAfee and Mrs. McAfee, my daughter Peggy and I joined the throng that travelled toward Kochang for the wedding. It was such a perfect day.

What a gathering that was! The Chief Magistrate of Kangsyé County, the director of Educational Bureau of the province, Chief of Police, many other government officials, newspaper reporters, photographers, pastors, elders, parents and relatives. Were there children present? Whew! I should say so. Where in the world did they all come from anyhow?

Music and congratulations

Our Academy Band was there to furnish music. So the wedding march was played over and over again until the last were seated in front of the pulpit. The program began with a hymn, Scripture reading and prayer, followed by a statement as to the occasion. All the brides and grooms then arose and the minister gave them a solemn exhortation. The name of each groom and the name of his bride were read and the question put to the grooms. In unison, they said, "I do." The questions were likewise put to the brides and their answers given. All was done in a quiet, dignified, serious spirit. Prayer was offered and the officiating Korean pastor pronounced so and so man and wife, in the order of the positions in which they were standing. Asked if they wished to make any presents to their brides, several of the grooms came to the pulpit and laid down an offering to God. The amount of money received in these offerings I believe



"An example of perfect cooperation . . . in unison they said 'I do'."

totalled fifty-two yen. The couples were again seated and the congratulatory speeches were made by those whose names were on the printed program. The government officials first, and then I was called. I said that I had come the longest distance to attend this great occasion. It was an easy matter to speak where the spirit of unity was exemplified and where in these hard times such good common hard sense was manifested in the lack of lavish expenditures. It was an opportunity for all of these young couples to dedicate themselves to God for united service for others.

An appropriate solo was sung by one of our Theological students. After the announcements and the doxology and benediction, little lunch boxes neatly arranged with Korean bread and cake were distributed among the many hundreds of guests. Of the ¥300 lump sum decided upon for expenses, but ¥130 had been spent. On the motion of one of the parents it was voted to give the balance to this church for the new building. These Christian parents gave to the church beside this a total of ¥970 for the work of the church.

After the pictures were taken we started for home and on our way we did as doubtless many others were doing praising God that the Christians who follow the teachings of God's Word find many ways in which to glorify Him.

George S. McCune.

(From page 2, col. 3)

(2) Visiting the inpatients every day and praying for them and comforting them. (3) Every evening at 9:00 P. M. calling a prayer meeting in which I pray for the hospital, inpatients and myself.

Evangelistic success: (1) There were 104 individuals who have shown their intention to become believers. (2) There were 25 families that wished to become Christian families. (3) There were some people who ordered New Testaments and Old Testaments as well as hymn books after deciding to become Christians; there were also some people who transferred from one church to another (by letter.)

A very interesting case is that of Mr. Hyeon Heng Kyun, a sixty-year old man from Chungju, poverty stricken, suffering from loss of sight, had not been able to receive a proper treatment for some time and his neighbors thought that he was beyond recovery. He came to our hospital and was admitted into the charity ward, where he was treated for 22 days and his sight was restored. He prayed and thanked our Lord for the wonderful miracle He had done for him.

Rev. M. D. Kim
Hospital Evangelist



This is the church where at their multiple wedding, "the grooms came to the pulpit" with, "an offering to God."



"All are church officers or Sunday school teachers."

Bible Doctrine Dispels Doubts of Youth.

"That's an attractive Korean style building." Yes, and a good example of mission economy, built as it was from materials taken from the old hospital. When you step inside you'll see more evidence of its age, but most of the men who crowd its rooms are *young*. They come from all over our Pyenyang territory to study God's Word.

At the close of this first term of five and a half weeks, the chapel period for three days was largely occupied with personal testimonies of blessing received. Some told of God's grace in using them to witness to unbelievers in their own villages; one is rejoicing in the recent conversion of his father; many are thanking God for definite answers to prayer. All of these men are baptized Christians, and are either church officers or Sunday School teachers. Yet they are not without personal needs. For example, one young man is the son of a very zealous colporteur who died a year ago of typhoid fever contracted on a mountain trip. His testimony follows, "After father died, my mother, sister, wife and I all had the fever. It seemed as though there was no God who cared for us. I came to Bible Institute full of *doubts*, but as we studied in *Bible Doctrine* the truth that I have an all-wise, all-loving God has come to me with assurance and has brought me peace."

Another young man told of wasted years in sin. He had gone to an academy in Japan, had disobeyed his parents, and had brought great sorrow to his godly mother. But she had prayed without ceasing and after the recent death of his baby, he was persuaded to come to the Bible Institute, seeking peace and satisfaction. In studying the Person and Atoning work of Jesus Christ he had come fully to apprehend Christ as his own personal Savior and is now rejoicing in Him.

Because of lack of accommodation, we are again this year allowing only about one half the student body to come at one time. One hundred and fifty were with us this term and we look for a good number in the new term which opens immediately.

Jan. 14, 1935. Harry J. Hill.

A Fetish fire.

Some of our Women's Bible classes take us far away to the remote parts of our field and while on such a trip this fall we found two families who decided to burn their fetishes. The world of evil spirits has great power over these people in the mountain villages so remote from civilization, and they usually desire the help of the Christians when they take such a decisive step.

One Sunday evening word came that a family was prepared to take this step and wanted our help. The sun was setting when the pastor, an elder, my Bible woman and I and a few other Christians gathered at the home. Most of the things had already been heaped together in the courtyard preparatory to burning. First we sang a song—a prayer for the Holy Spirit's presence. Then the pastor read a selection from the Gospels showing Christ's Power over demons while on earth. This was followed by prayer that as the evil spirits were driven out, the Holy Spirit would come in and make His abode in the home. Then we went out, and after gathering everything together they were set fire to and burned. It certainly did seem spooky gathering the last ones together in the dark and the flames lighting up the faces of the circle standing around made one feel queer.

Darkness and Light

At such a time as this one feels the influence of the powers of darkness. Devils and spirits did not mean much to us before coming to Korea. We have always thought of the Holy Spirit and His influence in our lives and tried to put ourselves under His control, but here we come into very real and tangible contact with the opposite, for these people have tried to put themselves under the influence of evil spirits and that is what these fetishes mean. By means of them they hope to avert some calamity from the spiritworld,—and the things used! Largely ribbons of strong paper knotted together, pieces of dress materials, or garments, rice in broken jars so old that it had turned

(Last column)

(From page 3, col. 3)

Secret of Influence

Even while we are sorrowing for his devoted wife faithful at his side to the last, the three sons and daughter in America, and the sister in Korea, we cannot but ask ourselves, "What was the secret of Dr. McAfee's life of great usefulness and wide influence?" One did not need to be with him very long before certain outstanding Characteristics were observed that answered the question. One of these characteristics was a genuine love for people, especially young people, among whom he worked all the years of his service. Another thing was a social nature which made him very approachable. There was no aloofness about him to repel—only a genuinely friendly nature that drew people to the things in which he was interested and stood for.

Another thing one observed was a love of song and music. His church services were often a combination of Scripture quotations and the singing of the great old hymns of the ages linked together by a very few words of his own, and prayer,—and were fruitful in spiritual help and influence in the hearts of worshippers. His was an unusual memory for names of people as well as for the words of Scripture and the words of sacred hymns with their music—another gift that won friends for him and his work.

But the greatest secret of all was none of these—but lay back of these and inspired them all. It was his vital connection with his Master and love for His Word, which gave him the true shepherd heart continually going out to people in numberless helpful ways.

To Mrs. McAfee and their children and to the brothers in America and the sister in our midst any words of comfort and sympathy that we can speak will pale in the glory of the memories of their beloved, but we do wish them to know that our sympathy and prayers are with them. Margaret Best,—Park' 88

to powder, handfuls of dried leaves and twigs, and this woman had a little hand mirror too—something no doubt highly prized by her, but devoted to the spirit at a time of special distress. How pathetic it all was!

While the burning was going on the church bell rang for the evening service. What a contrast was its joyous note to the scene in front of our eyes. When we reached the church it was all lit up bright and full of happy people, mostly in white, singing joyously. What a difference! We had been on the edge of the devil world, with all its darkness, superstition and fear and now had stepped back into the world of light, and life and joy where God reigns.

The next morning early, a messenger came saying that another house had heard about the burning the evening before and wanted to burn its fetishes too. So we dropped preparations for breakfast and everything and assembled at this home for a similar service. As the flames went up to meet the sun rising over the mountain top it ushered in a new day for this little family. A recent letter from the pastor says both families are attending church regularly and are becoming good Christians.

Alice M. Butts

**CHUNGSIN GIRLS'
SCHOOL RECEIVES
OFFICIAL RECOGNITION**

Under date of May 9 Chungsin Girls' School was formally recognized by the Government-General.

This means as result of present recognition by the Government-General authorities the status of the said school has been raised to that of a girls' higher common school, and as result graduates from this institute will hereafter be entitled to enter any public professional schools not only in Chosen but in Japan Proper without taking preliminary entrance examination as heretofore.

The said school, which was founded by the North Presbyterian Mission in 1887, that is 48 years ago, has to date been making meritorious contribution toward education of Korean women, and at present has an enrolment of 135 students and a teaching staff of 12. It has a four year course, and its principal is Miss M. L. Lewis, who has served as head of that school for the past 24 years.

May 9, 1935

YICHUN DISTRICT

Evangelistic and Educational Work

GERTRUDE E. SNAVELY

"Behold, I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." Isa. 43:19.

Our women's district Bible class after annual conference last spring was unique in having had the help of Miss Anna E McGhie, a Methodist evangelist from Akron, Ohio. She gave us not only a week at Yichun, but also a week at Yeju, with much blessing. During these meetings together, I came to realize my own inefficiency for such work—lack of power, and prayed not only for streams, but rivers of blessing. After returning to Seoul in the quiet of my own room in the early morning, God graciously poured out His Spirit upon me in fullness of blessing such as I had never known before. It was the baptism of the Holy Ghost and with fire according to Matt, 3:11 and Acts 1:5, 8. I had received the anointing of the Holy Spirit years ago, and that was a blessed experience, but the fire never fell on me before because I never believed that God actually destroys original sin or the native tendency to evil. Having victory over it, I felt, was sufficient. But praise God, "If the Son shall make you free, ye shall be free indeed."

The summer was spent quietly at Wonsan Beach, mostly in Bible study and prayer.

Since then the year has largely been spent in giving the message of full salvation, and souls have not only been saved, but sanctified by the power of the Holy Ghost. I have been holding three day Bible study and prayer retreats over the Yichun district, and also answering calls from other districts—Yeng Byen, Pyeng Yang, and Seoul of our own mission; and Taiku of the Presbyterian mission. In Yeng Byen, the work was for the district Bible women; in Pyeng Yang, for the Bible school students; in Seoul, for the Central Church; and in Taiku, for the district Bible women. In addition to this, I helped in a month's training class for the lay men of Yichun and Suwon districts combined, teaching the Book of Acts. As it was held at Suwon, I travelled back and forth from Seoul every day, just an hour's ride on the train. This class was under the supervision of Dr. Noble. I also taught in our men's district Bible Class at Yichun. On my own district I first gave the message to all our preachers and Bible women, then to all our teachers, and after that I went out holding three day Bible study and prayer retreats on each circuit of the district. The altar fires have been kindled in many hearts through complete consecration and faith, and the result has been that dead churches have been revived. Our native workers have gone out with holy boldness to face their problems anew and to work with renewed zeal. God truly has been "making a way in the wilderness and rivers in the desert." Streams of blessing have been growing into rivers and so the work is going on.

A larger number of women have studied in our Bible classes this year than ever before, both in classes for adults and daily vacation Bible schools for children. Even though we have not had as many missionary societies this year as last, the total membership has been larger than ever before. Our Sunday schools and night schools are progressing, and there has been an increase in the total Church membership over last year.

Two new churches are being built this spring, one at Kyungan on the Kwangju circuit, and one at Changhowon where the old church was filled to overflowing. These needs are being met through Dr. Noble with the generous help of the Koreans themselves to the extent of their ability, and some of our friends in the homeland for which we gave thanks and praise to God.

Two of our Bible women resigned this year for family and health reasons, but two others Mrs. Chung and Mrs. Lee, both Bible school graduates are now taking their places very efficiently, on the Yeju and Changhowon circuits.

Our old district superintendent was transferred to another district at annual conference this spring, and our Yeju preacher was promoted to fill the vacancy. Another preacher, Mr. Choi, was appointed to fill the Yeju vacancy. Our new district superintendent, already having won a large place in the hearts of the Koreans, is fitting in beautifully for which we give thanks and praise to God.

Because of "cuts" in our appropriations from our Woman's Foreign Missionary Society at home, we

thought at first that much of our work would have to be closed; but, as we looked to God to supply all our need, He has met us in ways of which we little dreamed. We are going on with just as many Bible women on the district, and just as many teachers in our Yichun girls' school and two kindergartens, as before. The churches are now doing more to support their own Bible women. My first thought was to reduce the number by uniting circuits, but when the suggestion was made, each circuit rather than give up their Bible woman promised to do more than they had ever done before toward self support to make up the deficiency, and I am happy to report that one circuit is now entirely self supporting. Then, as for our school support, God has begun to meet our need through friends in America, and we are trusting Him to complete the work which He has begun, also to keep it going as long as He sees fit. Our teachers call this school God's school, because seven years ago, when our Society was not able to help us, God gave us buildings, furniture, and equipment, all through special gift money received through Dr. Stearn's secretary; and now He has begun to meet our need for teachers' salaries. The school is a real evangelizing agency. The teachers are all Spiritfilled church workers, so the students become Christians and their parents also learn to know Christ as their Saviour. Our two kindergartens, one at Yichun and one at Yeju, we are hoping will eventually become entirely self supporting.

Now I am going to close with a true story,

picturing our life at Yichun during April and May, 1934. One of our school teachers, Miss Pak, invited her mother to come from Seoul to our women's district Bible class this spring at Yichun. She was not feeling well when she came and daily grew worse. We had her examined at the government hospital late one evening and found out that she had cerebrospinal-meningitis, so contagious that they would not keep her in the hospital over night, having no ward for contagious diseases. They also advised us to get her off our compound. The Bible woman who had gone with her to the hospital returned at midnight asking me where to take her. As no other quarters could be found in the middle of the night, and as the room she left was already infected, I told her to bring her back again to the teachers' dormitory, just back of the church. In the morning the police came and gave us a thorough disinfection with lysol. I then suggested that we hire a special auto and send her to Seoul, a three hours' ride from Yichun, to a hospital where such diseases could be cared for, but the town authorities would not allow a public car to be used for this purpose, because of the danger from infection. I then tried to rent a vacant house, but there was only one in the town and that was not available. So, as a last resort, we kept her where she was. The church, the school, and the dormitories, all being on the same compound, the doctor advised us to close the school and kindergarten for four days, as the teachers had all been exposed. He said if you do not take the disease within four days, you are immune.

We closed the school and kindergarten, and the teachers, all but Miss Pak, who stayed by to care for her mother, scattered, returning to their various homes. The Bible class, however, composed of 72 women, continued through to the end. After four days more the class closed, the women returned to their homes in the country, and our teachers came back to Yichun. They could not go into their own rooms in the teachers' dormitory of course on account of the contagion, but were accommodated in the Bible class dormitory which the women had just vacated. In the meantime, Miss Pak's mother had been growing worse and worse. Finally the doctor said there was no more hope of recovery. She was already unconscious, her neck was bent back stiff, and for days she had not been able to eat. All preparation was made for the funeral. Every detail was thought of, so that as soon as the life should go out, just a word here and a word there would be all that was necessary for every thing to be accomplished, down to cremation of the body.

But now we turn to the other side. Prayer had been going up to God incessantly by all of us. I called a special meeting of all the teachers and Bible women for prayer in my room. The doctor said the disease runs three weeks, and 95 out of 100 cases are fatal. Near the end of the second week, he said it was impossible for her to live more than one week more. However to the surprise of the doctor and many others, she suddenly began to grow better, and by the end of the sixth week she was perfectly well.

I took a trip to Seoul in the meantime, and returned Thursday, May the 17th. Immediately upon my return to Yichun, I called the doctor for another examination, to find out whether he would consent to her returning to her own home. The town authorities of course would not allow her to leave without the doctor's permission. After examining her, the doctor said, she is perfectly alright and can return to Seoul on the next train, if she so desires. The Bible woman said to the doctor, "It was first by God's grace, and second by the doctor's good care that she recovered." The doctor, a Japanese man, replied, "It was first God and second God God did it all." He said he never saw a patient ill with that disease who made so miraculous a recovery. We praise God for so manifesting His power as to bring forth such a testimony from the lips of a non-Christian doctor. The woman planned to go home with her son, who had also come from Seoul to help care for her, on Saturday; but I suggested that she wait until Monday, so as to worship with us in Church on Sunday, before leaving. This thought pleased them and they waited. Our Korean district superintendent, when he found I was going to be in Yichun on Sunday, went out to a near by village church to preach, thus vacating the Yichun Church pulpit for me, asking me to preach. It was Pentecost Sunday, just fifty days after Easter, so I preached a sermon on Pentecost, and used our healed lady who was sitting in the audience, as an illustration of God's power, the same today as at Pentecost. I had her rise to her feet so all could see.

Her daughter, Miss Pak, sang a solo, "All the way my Saviour leads me." God's presence was blessedly manifest throughout the entire service. The healed mother and son both said if they had gone home on Saturday they would have missed a great blessing. We give God all the glory. He so led that her healing was consummated on Pentecost Sunday, when her presence in the church could be a witness before all the people of God's power to heal. It was all God's doing, marvellous in our eyes, and I am sure He was glorified. God's protecting power was also manifested. Our 72 women in the Bible class dormitory all went home well and happy, not one person taking the dreaded disease. Our teachers and Bible women who were exposed were all protected by the Blood of Jesus Christ in answer to prayer, as in the days of old when blood sprinkled on the door posts saved those inside the home. Even Miss Pak, who stayed in the same room with her mother day and night, came through as Daniel in the lions' den without injury. Marvellous to say, no one fell a prey to the dire disease. Every day while I was in Yichun, I gave Miss Pak a special verse of Scripture, and one day it was Isa. 43:2—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." God made this real to her. She said from the day she received that verse, she believed her mother would get well, and God rewarded her faith by not disappointing her. I received a letter

after the mother and son returned to their home near Seoul, telling what a good trip they had. The mother returned with both physical and spiritual blessing, no doubt greater than if she had been able to attend the Yichun district Bible class without having had such an experience. Miss Pak also remarked one day that if her mother had not come to Yichun she might have died because she would not have had so much prayer help in her own home.

Well, I believe God worked this miracle also for the sake of our Yichun church. If she had died there on the church compound, because of old heathen superstitions, it might have made the work more difficult, as the non-Christians might fear to come to us, but now as they see what God has done, and all are saying God did it, the work of the church will be helped rather than hindered. Because of this, we prayed most earnestly for the sake of the church as well as for Miss Pak's sake, that God would heal this woman. We praise God from whom all blessings flow and give Him all the glory.

I had the "flu" myself, nevertheless went to Yichun in the midst of it to hold this Bible class, and in answer to prayer, I also returned to Seoul well, for which we give thanks and praise to God.

We are grateful to all our friends in the homeland for their gifts, their financial support, and most of all for their prayers. The beautiful large Bible pictures received from one of my faithful patrons, supplied Christmas gifts for the seven preachers, seven Bible-women, and seven teachers on our district. Their

appreciation was shown in having these pictures framed and in hanging them on the walls of their rooms.

This ends perhaps the fullest and most blessed year of service I have known during the 28 years I have been on the mission field, and we are looking forward to one more year of happy service for Him before returning home on another furlough.

13 Teido, Seoul, Korea.

April 1933—May 1934.

SEOUL

Flood Relief. Hundreds of garments, scores of thick comforters, and great bags of millet have been sent out through the country districts every week to relieve the thousands of destitute and starving flood sufferers.

Ice Instead of Rice. We found many rice pots full of frozen water. There had been no food to cook and no fuel to burn for at least a day. One bowl of millet mush per day is given to these hungry people.

Comforters. There can be only one comfort to a home, so the comforters were made extra big to cover nine people. But the homes with ten members were numerous! In the damp, mud room these comforts take the place of a fire.

Each Gift carries with it a little tract saying, "This is given in the name of Jesus" and telling how God gave His Son for us.

A **Heathen Village** was reported as in great need, by an itinerant Christian peddler. The villagers were clothed at once and are being fed every day. They sent a petition to the missionaries to come and teach them to be Christians. They promise to give a room for church services, a room for the missionary to occupy, and they promise to burn all their objects of worship at once. They had seen evidence of the love of Jesus and wanted to know it better.

A **Tiny Village**, all dugouts, where there are but a few Christians, ask for an elder to come and teach them how to believe. A family there offered to move out of their dugout, lend their new comfort (just received from the relief committee), and share their bit of millet mush, if the missionary would only stay all night and have prayer meeting with them.

Through the **Generous Gifts** of missionaries and other foreigners and their friends in Korea and Japan, lives have been saved, the suffering greatly allayed and there is an open way into the hearts of many who for years have turned deaf ears to the gospel message.

Graduates of **Severance Hospital Training School for Nurses** are taking up broader lines of service than they have done before. One of this year's class is going to enter the **Pyongyang Higher Bible School** to fit herself for a Bible woman, after which she hopes to do medical evangelistic work with a missionary, conduct Mothers' Meetings and Baby Clinics. Another of our graduates is in the **Bible Institute of the Evangelistic Center** fitting herself for the same kind of service. Since **Severance** has had recognition for its nursing and midwifery courses our graduates are looking forward to midwifery and Baby Welfare work. Two girls are going to **Kongju** to engage in this work under the **Methodist Mission**.

All nurses in Korea, both foreign and Korean, are happy over the publication of the first volume of a nursing text-book. There has been a great need for this kind of book, and this volume, a third only, however, of the English text, will help to fill this need.

**THE WORK OF THE
PRESBYTERIAN WOMEN'S MISSIONARY
SOCIETIES OF KOREA**

The opening paragraph in the History of the Woman's Missionary Society of Pyengyang, published in Korean a number of years ago, reads as follows: "The Scripture says that to give to others is better than to receive and Christians are commanded to preach the Gospel to those who do not know it. This is the precious responsibility given by the Lord's command."

With the above thought and object the Woman's Missionary Society of Pyengyang, the first in Chosen, was started Feb. 20th, 1898, and in 1908 became a fully organized society. Four women met to start the work and Mrs. Ni Sin Hang, the first woman Christian in Pyengyang, became the first president of the Society. Each member was asked at first to give one sen, and evangelists were to be sent to different places. Other women met and agreed to the plan. This was the small beginning of work which has accomplished so much in evangelistic work of Pyengyang district and in other places as well.

The women who have gone out through the years have endured hardship, seen idols and devil worship paraphernalia destroyed and women and men become sincere Christians. Faithful

Christian workers have developed among them and churches have been started as the result of preaching the Word and the blessing of the Lord upon it.

In 1907 when the General Assembly of the Presbyterian Church in Korea began work in the Island of Quelpart and a pastor was sent as a missionary, this society sent a woman evangelist to work, and she remained four years. Several churches were started and again a missionary woman was sent for more work.

After the Korean church started missionary work in Shantung Province, China, the Society contributed one thousand yen for a missionary residence for one of the Korean missionaries.

In connection with the Pyengyang work there are three Presbyteries and in each Presbytery a woman's Presbyterial Society. Before the organization of the Presbyterial the women of the western Presbytery had a very active missionary society. At the time of the spring class for country women on an appointed evening the Western Anju and Pyengyang Presbyterials have their separate meetings and on another evening they meet in one union missionary service. All three Presbyterials contribute toward the work of the General Society.

In Seoul the first missionary society was organized about twenty-two years ago and the Presbyterial about twelve years later. There are thirty-three societies in the Presbyterial. A campaign is in progress for evangelistic work in the unevangelized counties of the district. A fine home mission church has been started in one county. Posters, planned to encourage the societies to work for specific objects to promote spiritual growth, are being used in the Seoul district and have been adopted for use in other districts also.

Twenty-six years ago in the Syenchun district a group of women were led to form a missionary society and said "Let us go and preach" and they also began to raise money to send out workers. A class was held at this place and women who came from other places heard of the work the Society was doing and went back to their home churches and started other societies. They sent a pastor to preach in Manchuria and through the years other workers have been sent to different places. The missionary society of the Bible Institute chose an utterly unevangelized place about six miles from town and students go out from the Institute to work there. A church has been built and about forty adults and forty children are in attendance.

The Presbyterian Society of the Taiku district was organized in 1925. There are about two hundred societies in this district. The missionary programs, which are now used in many of the societies throughout Chosen, were started in Taiku about 1919 and are still being prepared and sent out from there. The missionary societies in churches under one pastor are organized into one Society. The contributions are put together and a Bible woman is employed for as long a time as the money will permit. The women of the Presbyterian have also contributed toward the support of a worker among Koreans in Japan.

Taiku has been somewhat historical in the organization of missionary society work and this will be referred to in other paragraphs.

At Chungju the Presbyterian Society was organized in 1930 and there are thirty-two societies. Each year a contribution is sent to the General Society. Plans are being made to provide a Bible woman in the province. A trip was planned in the interest of missionary society work. The missionary and Bible woman spent two nights at each place; the society met in the day time and evangelistic meetings were held at night. The society members do personal work and some societies have the plan of using every Saturday especially for this work.

The Chairyung Society was organized in 1921. There are forty-four church societies which contribute to the Presbyterial Society and individual gifts come from other churches. Miss Kim Ho Soon, the president of the Presbyterial, was sent by the General Society to work in connection with the work under General Assembly of Korea in Shantung Province, China.

The Presbytery has given to the women of the Presbyterial Society of Chairyung a small parish, to care for. There is a pastor there in charge of four groups.

In the Andong district the first missionary society was organized in 1928. There are about fifty-two in the district. Some of the societies have united in helping some of the weaker churches. The three societies in Andong unite in an all day district meeting. Letters from the missionary in China are received and copies sent to the country churches. When the big class is in session an all day missionary meeting is held.

The first missionary society in Kangkei was probably organized about 1910. There are eighteen societies which pay into the general fund of the Presbyterial. This society has been instrumental in starting church groups in several places and they have one church building in a place up in the mountains. Two members of the Presbyterial

went to visit a number of these church groups, the society paying travel expenses, the groups furnishing the food, etc., and the women giving their time freely.

At Sinpin in Manchuria the missionary society dates back seven years. They have given their contributions to the local Presbytery to help out with the salaries of the men evangelists. In the past some of the country churches have also had societies which have helped the Presbytery in their evangelistic work. Two years ago when Korean Christians were going through so much hardship in Manchuria, this Sinpin society sent the generous sum of thirty-five yen to the treasurer of the General Society.

In the above sketches of missionary society work in the districts of the nine stations under the Northern Presbyterian Mission, the General Society has been referred to frequently. This General Society is the organization representing the missionary work of the women of all the Presbyterian churches united in the one General Assembly in Korea, the Australian, the Canadian, the Southern Presbyterian and Northern Presbyterian churches. A meeting of the society is held once a year a few days before the meeting of General Assembly and delegates are sent from the Presbyterial Societies.

A number of years ago it was realized by some that the women should know more of, and come in closer contact with, the missionary work being conducted by the General Assembly of the Presbyterian church in Korea. A suggestion was made that the women from different societies be allowed to sit in the room when the Board of Missions met and hear reports and hear plans discussed. The request was granted and the women listened in and received information. This was done several times.

At Federal Council time, women missionaries from different missions met and those especially interested in missionary work began to think and talk over plans for a General Missionary organization feeling that there would be strength in numbers and that more real work might be accomplished and more real help given to the work of the General Assembly's Board. There was correspondence over plans. During one vacation time others met, discussed constitutions of missionary societies in the homelands and planned and received advice from a brother missionary well versed in church law.

Korean women and missionaries worked together and tentative plans were made. Shortly after, in 1927, an overture was sent from Taiku to the General Assembly asking that General Assembly consider the plan for having a woman's General

Missionary organization. This request was granted and a committee continued to work over plans.

In 1928 when General Assembly met in Taiku, the General Society was organized and the constitution sent to General Assembly for approval. It was intended from the beginning that the General Society would work in close cooperation with the Foreign and Home Mission Boards of General Assembly. Where Presbyterial Societies had not yet been organized it was urged that such organization be made.

In 1931 Miss Kim Ho Soon was sent by the General Society to work in Shantung Province in China in connection with the work being carried on there by the Foreign Mission Board of General Assembly. Besides supporting Miss Kim Ho Soon the society is also supporting a woman missionary in Manchuria who works among the Korean people there.

At the meeting held last September, delegates came from twenty Presbyterial Societies of the twenty-four Presbyteries under General Assembly. It was reported that there are missionary societies in 661 churches and a membership of 9,638 women. The women contributed last year ¥ 5,593.06; of this amount ¥ 1,307.34 was given over to the General Society for the support of their missionaries. The societies of the Presbyterials are doing work in their own churches and districts.

As yet many societies are not fully organized and the women have much yet to learn concerning the object and work of missionary societies and how to conduct their meetings, but the women are working and learning year by year. It is a real pleasure to see them conduct their Presbyterian and General Society meetings. The three things kept before the General Society women are first prayer, second personal work in their families, villages and cities, and, third giving of money to send others to preach the Gospel.

The women of the Presbyterian church in Korea are a very real help in making the Gospel message known to others.

This year, which marks the 50th anniversary of the beginning of work in Korea, brings causes for thankfulness among which may be mentioned work being done by the women of the churches.

Will you, who may read this leaflet, pray that the women of the churches in Chosen may continue to be even a greater help and blessing in future?

HELEN K. BERNHEISEL.

THE WORK OF THE
PRESBYTERIAN WOMEN'S MISSIONARY
SOCIETIES OF KOREA

The opening paragraph in the History of the Woman's Missionary Society of Pyengyang, published in Korean a number of years ago, reads as follows: "The Scripture says that to give to others is better than to receive and Christians are commanded to preach the Gospel to those who do not know it. This is the precious responsibility given by the Lord's command."

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Refer to p. 2
Line 5

I thought
General
Assembly
was not
organized
until 1912.

1884—1934

Getting acquainted with Korea

**KOREAN
SNAPSHOTS**

Number One

ISSUED BY

KOREA METHODIST NEWS SERVICE

31 NAINGDONG

SEOUL, KOREA



**Rev. J. S. Ryang, D.D.,
General Superintendent
of the Korean
Methodist Church**

KOREA IS NOT AN ISLAND.

It is a peninsula, about the size of the State of Kansas.

Placed on a map of the United States it would extend from Detroit to Birmingham.

It's climate is about the same as that of the same latitude in the United States, except for the rainy season of July and August.

The population of Korea is 21,065, 305, or nearly ten times the population of Kansas.

Korean history dates back to the beginning of things. In Pyengyang is a well, dug for King Kija, who lived about the time of Moses. Near Chemulpo is an altar on which the legerdary King Tankun of Korea offered sacrifice before the time of Abraham.

Korea kept her doors closed to the world and was known as the Hermit Kingdom until about fifty years ago. At that time she signed her first treaty with a Western Power, the United States, and gave to a Methodist missionary first permission to begin educational and evangelistic work.

With that small beginning in 1884 the Korean church to-day is almost unequalled on the mission field as a self-supporting and self-governing church. This marvellous growth of the Christian church in Korea has been called the modern marvel in Christian missions.

STANLEY HIGH SAYS *

"Geography has been unkind to Koreans". A glance at the map on opposite page shows the truth of Mr. High's words.

When Korea signed her first treaty with a Western Power, the United States, in 1882 she was looking for help. Surrounded by three great powers, she trusted that she might be delivered from all three.

But the Russian Bear was moving southward toward Vladivostok, and Japan realized the danger of that peninsula pointed like a pistol at her heart. To keep other hands off that pistol Japan fought the China-Japanese War of 1894, and the Russo-Japanese War of 1904. Yes, geography was unkind to Korea and it was only a question of which of the three great powers should control Korea. To-day if you will look on the maps for Korea, you find Chosen (in two syllables to rhyme with pen).

Two thousand years ago there was another little country to which geography was unkind. That little country of Judea, surrounded by great nations, lost her identity, but gave to the world a great religion.

Those who have studied the remarkable success of missionary work in Korea predict that history will repeat itself and that Korea will give birth to a spiritual leadership which will lead the nations of the East to God.

With your prayers

THE PEOPLE OF CHOSEN
WILL BECOME GOD'S CHOSEN PEOPLE

* "A Waking World" by Stanley High, Chapter X, Korea.



Like Judea of old, Korea's position for political leadership is unfortunate, but for spiritual leadership it is strategic.

WHERE YOUR MISSIONARIES LIVE

Fifty years ago the first Methodist and the first Presbyterian missionaries landed at Chemulpo and made the day's journey of twenty five miles overland to Seoul.

North and South, East and West they journeyed. Within thirteen years six missions * were working in Korea. Before another ten years had passed these missions decided upon certain territorial boundaries where each would work in order that they might not waste any time in fighting each other when they ought to be fighting the devil.

To-day one may travel over an entire county, or several adjoining counties and find only Methodist churches, then enter another county and find only Presbyterian churches.

Methodist missionaries live in eleven centers or stations.

Missionaries of the Methodist Episcopal Church live in Yeng Byen, Pyengyang, Haiju, Seoul, Chemulpo, Kongju, and Wonju.

Missionaries of the Methodist Episcopal Church, South, live in Songdo, Seoul, Chulwon, Choonchun, and Wonsan.

The total number of full members is about 19,000. Probationers, baptized children, and "interested" prospects, bring the actual enrolled constituency of Methodism to a total of 60,789.

-
- * The Methodist Episcopal Church.
The Methodist Episcopal, Church, South
The Presbyterian Church in U. S. (South)
The Presbyterian Church in U. S. A. (North)
The Australian Presbyterian Church
The Canadian Presbyterian Church.

(Now The United Church of Canada)



HIGH-SPOTS IN MISSION HISTORY

1884—Dr. and Mrs. R. S. Maclay visit Korea and secure permission from Korean government to begin educational and medical work.

1885—Rev. and Mrs. H. G. Appenzeller, Dr. and Mrs. W. B. Scranton, and Mrs. M. F. Scranton arrive in Seoul and begin work.

1886—Mr. T. H. Yun baptized in Shanghai becomes first Korean member of Methodist Episcopal Church, South.

Mrs. M. F. Scranton establishes Ewha, the first girls' school in Korea.

H. G. Appenzeller opens Pai Chai, the first boys' school in Korea.

Dr. Scranton opens medical work at his residence and begins remodelling an adjoining bouse for a hospital.

1887—Appenzeller baptizes his first convert, receives one of his school boys on probation, and begins public service for Koreans. Later in the year he baptizes the first Korean woman to receive baptism.

Bishop Warren visits Korea.

1888—Two local preachers licensed.

1889—Methodists open first Christian printing plant.

1890—One hundred and sixty-five Methodists enrolled in Korea.

1895—William James Hall, pioneer missionary to Pyengyang succumbs to typhus.

1896—Bishop Hendrix and Dr. C. F. Reid, of the M. E. Church, South, arrive in Korea and make plans for opening missionary work.

1897—Dr. R. S. Hall adapts the "Point" system to the Korean alphabet and begins education for the blind.

1900—Translation of the entire New Testament in Korean is finally completed and an edition of 12,000 is printed by the Methodist Press.

1901—Bishop Moore ordains the first two Koreans to be ordained to the Protestant ministry.

1905-1908—Various missions agree upon territorial boundaries within which each shall work.

1903—Dr. R. S. Hall begins first school in Korea for the deaf.

1911—Entire Bible is completed and published in Korean language.

1919—The two Methodist Missions establish The Union Methodist Theological Seminary for the training of Methodist Ministers.

1926—Methodist Episcopal Church, South, joins Methodist Episcopal Church in support of Ewha College the first and only college for women in all Korea.

1927—The Annual Conferences adopt memorials to their respective general conferences requesting union of Methodism in Korea.

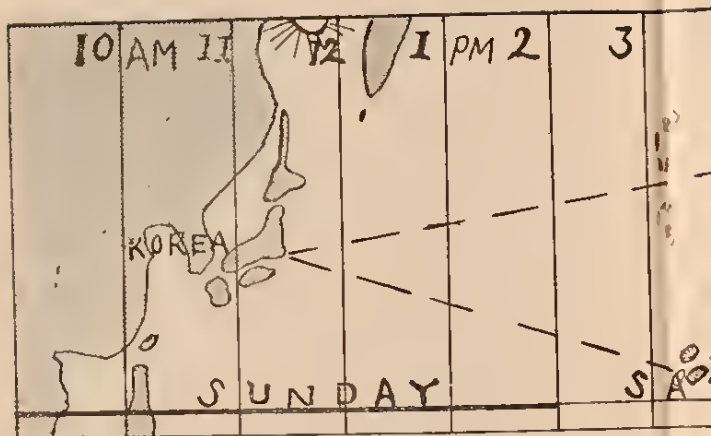
1928—General Conference of the Methodist Episcopal Church adopts the petition of the Korea Conference.

1930—General Conference of the Methodist Episcopal Church, South, does likewise.

1930—The first General Conference of the Korea Methodist Church meets in Seoul.

Dr. J. S. Ryang elected as the first General Superintendent of the Korea Methodist Church.

WHEN PR. Y. R



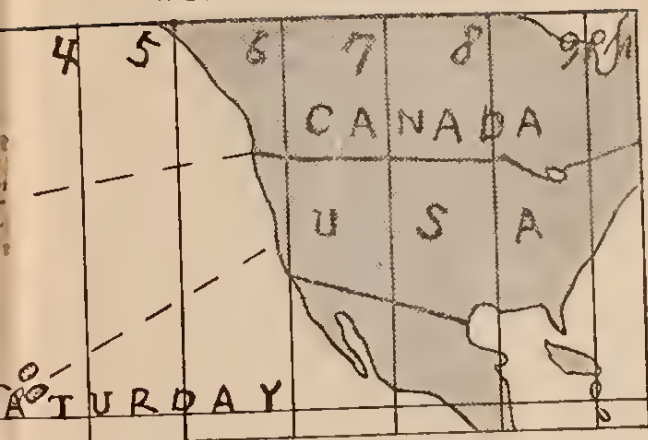
Steamers require about ten days from Seattle and fourteen days from San Francisco to cross the vast waters of the Pacific and reach the Orient. Radio covers the gap instantly. So does prayer.

On Sunday June 24th, your missionary and Korean friends of the Methodist persuasion will be celebrating the fiftieth anniversary of the arrival of the first Methodist missionaries in Korea.

Many of the readers of these pages will be wanting to join in prayer for Korea at the exact hour when their missionary friends in Korea are praising God for the victories of the past fifty years and pledging their utmost devotion for the work still to be done.

When it is morning in Korea it is evening in America. And as if some wicked spirit wanted to make it seem farther than it really is the daylight that is called Saturday in America is called Sunday in Korea.

WILL BE ON THE AIR!



When it is 6 P. M. in San Francisco, 7 P. M. in Denver, 8 P. M. in Chicago, and 9 P. M. in New York on Saturday night it is eleven o'clock Sunday morning in Japan and Korea.

And so when the church bells ring on Sunday morning June 24th at eleven o'clock, it will not be Sunday evening but Saturday evening in America.

Saturday evening may not be a convenient season for prayer for some of you although there are those who feel that the Sunday which begins Saturday evening is the best Sunday!

But whether or not you find it possible to join with us at the very hour we are keeping, you will not forget us on Sunday morning when you attend your own regular services. Perhaps you will have Dr. Ryang's letter read from your pulpit, have a sermon on Korea, and then later in the day—write a letter to your missionaries and read a good book about Korea.

LITTLE STORIES ABOUT MEN EVERYONE SHOULD KNOW.

"Mr. Yun not only made the outstanding address at the meeting but he made it in three languages, in English, in Japanese and in Chinese", says Dr. Van Buskirk, in telling about Baron Yun Tchi Ho in his book, *Korea Land of the Dawn*."

The occasion was the World's Christian Student Federation meeting in Tokyo in 1907. Baron Yun likewise won great honors for his people at the Edinburgh Missionary Conference in 1910. No one will doubt his ability to speak the English language after they learn that while a student in Emory College he won the gold medal in an oratorical contest over his American competitors and that he paid his college expenses by lecturing during the summer.

Dr. VanBuskirk further tells us that Baron Yun served his Majesty, the Emperor of Korea, as Vice-Minister of Education, and was in the Embassy to the coronation of Czar Nicholas and the Diamond Jubilee of Queen Victoria. While in Europe he added a fifth tongue, the French language. Then for four years he served as governor of one of Korea's thirteen provinces.

But Mr. Yun did not forget that while a student in school he had become a Christian. While he was still Vice-Minister of Education he made the Macedonian call which brought Bishop Hendrix and Dr. C. F. Reid from China to make plans for opening missionary work by the Methodist Episcopal Church, South, in Korea. In 1906 Baron Yun, retired from politics to establish a mission school in a ginseng shed. That school of fourteen boys has grown to be one of the best mission schools in all Korea, with a present enrollment of over five hundred boys.

* "*Korea, Land of the Dawn*," by James D. Van Buskirk, published by Missionary Education Movement.



Hon. T. H. Yun
Chairman of the
Department of
Finance.

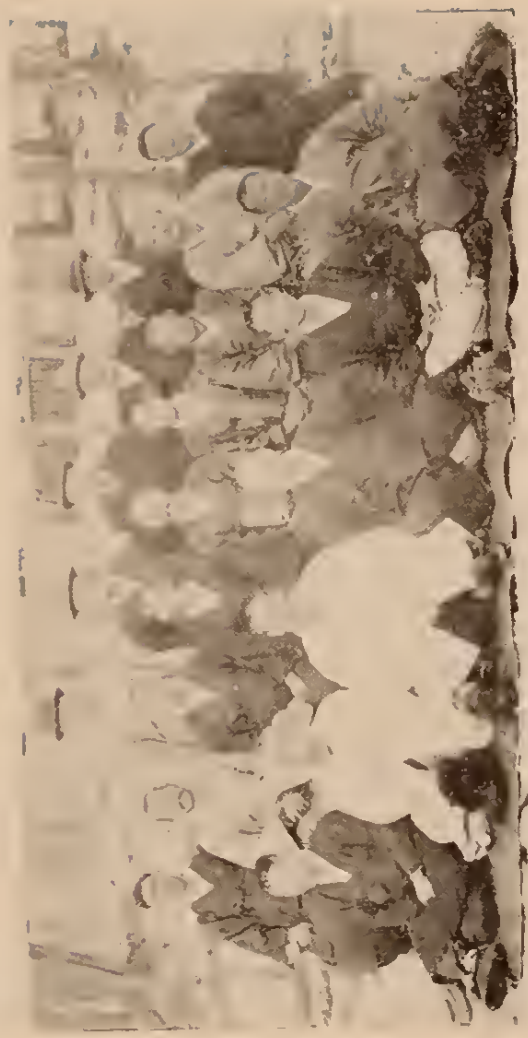
Soon after Korea was annexed to Japan in 1910, Baron Yun was imprisoned on a charge of conspiracy against the Japanese Governor-General.

It was four years before government officials realized their mistake and released Baron Yun from his prison cell and restored his rank and right.

Baron Yun then served the Y. M. C. A. as General Secretary until 1920, when he "retired".

But even in his retired life he has been a busy Christian. He has been chairman of the Y.M.C.A., both national and city, and member of innumerable committees.

"He is probably the most influential Christian in Korea," says Dr. VanBuskirk, "either in the church, or with the non-Christian world outside."



GRADUATES OF TWO WEEKS SCHOOL FOR MEN, PYENGYANG, 1934

KOREAN CHRISTIANS KNOW THEIR BIBLES

"If there are any other Christians in the world who are more familiar with the Scriptures than the Korean Christians I have not had the pleasure of meeting them" said Dr. A. J. Brown in 1909.

After twenty-five years the Korean church is still famous for its Bible study. Each year Bible institutes of a week's duration are held in each church. Once each year, and sometimes twice each year, district Bible classes of two weeks' duration are held. In addition more advanced schools of from four to eight weeks are being organized in the mission centers. Summer institutes are also devoted largely to Bible study.

Some of these institutes are for men only, others for women only; still others are for both men and women.

Last year 23,141 Methodists attended such Bible classes of from one to ten weeks duration. Some of these people walked twenty, thirty, fifty miles and more to attend these classes.

On the opposite page we present a typical picture of a graduating class.

These fifteen men are the graduates from the Bible Institute of the Pyengyang area this winter. For six years they have come each winter to spend two weeks in Bible study.

Each day they had four hours of Bible, one hour of Sunday school methods, a half hour of Church music. In addition they attended early morning prayer meeting and an evening evangelistic service.

A full day! Yes, and worth it!

KOREA'S FIRST ORDAINED MINISTER

"When I first saw the Westerner he seemed very unmannerly. There were rumors that he caught and ate Korean children. I determined to find out if this were true."

There were other rumors too. One was that the foreigners drugged the food of their guests and changed their hearts and made them Christians in spite of themselves.

Young Kim, a raw country lad, with his hair tied in a knot on the top of his head determined to find out. He secured work doing odd jobs about the house and garden of a Methodist missionary, Mr. Ohlinger, so he could observe these missionaries without obligating himself.

He became interested in the life these people led. Mr. Ohlinger one day gave him a copy of Matthew, and asked him to read it. Mr. Kim did not know that the magic powder was in this book the missionary read, rather than in the food he ate!

As young Kim read, a strange pain came into his heart. The more he read the worse the pain. He was drugged indeed. He finally went to Mr. Ohlinger in desperation and the missionary prescribed repentance. That worked the magic cure and within a year after Mr. Kim began his investigation of Christianity he was a baptized Christian!

Two or three years and Dr. William James Hall was deputed to open work in the city of Pyengyang, and Mr. Kim was selected as his assistant. Two years of work as best they could and then the ever memorable persecution of 1894 began. The Korean helpers were cast into prison and coolies were forbidden to carry water to the missionary's house.



Rev. Kim Chang Sik, the First Korean
Preacher of M. E. Church

Placed in the stocks, the Korean Christians were released for the next beating or to be taken to the missionary house to secure money in order to escape the next scheduled beating!

Seeing that his iron bars were not making a prison for the victorious spirits of these Christians the jailer ordered them to the death cell.

"Curse God, forsake the foreigner and you will live," said the jailer.

"God loves me, why should I curse him? The foreigner is kind and pays honest wages, how can I forsake him" cried Kim, knowing full well that he could expect no mercy from these savage jailers.

But a telegram from Seoul came in time to stay the executioner's sword and the Christians were released only to be met by a mob at the gates. An injured eye bore throughout Mr. Kim's life mute testimony to that day's work.

In 1901 he was one of the first Koreans to be ordained as a minister. In 1906 he was one of the first Koreans to be admitted into annual conference relations. In 1910 he was appointed as the first district Korean superintendent.

THE OTHER NINETY-SEVEN

Korea is a land of villages.

About twice the size of Ohio it has more than three times as many people.

And yet, Seoul the capital and largest city is only slightly larger than Columbus, Ohio, and Pyengyang the second largest city is less than 150,000.

It is readily seen that there is an enormous rural population. More than eighty percent of Korea's people are rural.

But almost never does the Korean live in an isolated house. Find one Korean house and you find a village of ten, fifty, five hundred or more houses.

Near Kongju is a "Valley of a Thousand Villages." From one hill-top Stanley High says he counted twenty villages. What an immense task to establish a church in each of these villages!

In speaking of Korea's vast population Bishop Welch says, "If we could conceive of all the people of the earth being lifted temporarily into the air and then beginning on January first being replaced one each day to each square mile of the earth's surface of the country to which they belong the entire population of the United States would be back early in February. If we dealt with Korea in the same way it would take until the Fourth of July."*

Only two or three in every hundred of these villages has been touched by the Gospel message.

The seed sown in the three already reached has fallen on good ground.

The seed sown on the other 97 will also fall on good ground.

* "That One Face" by Bishop Herbert Welch, page 22-23.



SESQUI—CENTENNIAL
of American Methodism
1784—1934



SEMIC—CENTENNIAL
of Korea Methodism
1884—1934

THE 50TH ANNIVERSARY
OF THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

1884—1934

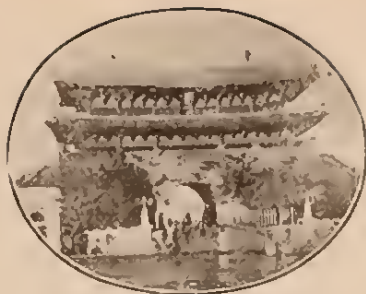
JUNE 30—JULY 3 1934

AT

SEOUL, KOREA (CHOSEN)



1884



1934

The Great South Gate

JUBILEE YEAR OF THE CHOSEN MISSION

The year 1934-35 marks the 50th anniversary both of the founding of the Chosen Mission of the Presbyterian Church in the U. S. A. and of the beginning of Protestant Missions in Korea.

During the past 50 years God has wonderfully blessed the proclamation of His Word and two strong independent churches, the Presbyterian and Methodist Churches of Korea, have been established.

The first Protestant missionary to Korea came as the "physician to the American legation," and would not have been allowed in the country on any other

terms. When the first evangelistic missionaries came, on Easter Sunday, 1885, the notice board bearing a government edict against Christianity was still to be seen on a main street in Seoul, and as late as 1883, a Christian Chinese soldier who had distributed some Scriptures among the Koreans, had been deported at the request of the Korean government.

The educated class could read Bibles and Christian books in the Chinese character, and there were some portions of the New Testament in the Korean script, but these were soon found to be unsatisfactory. The first baptism was behind closed doors, with an American school teacher on guard, and though on Easter Sunday, 1887, there was a public service in a building which had been bought and fitted up as a church, yet in 1888, "owing to objections raised by the Korean Government to missionary work in the interior, the American Minister recalled American missionaries" and "all religious services of every kind were stopped in the schools and little meeting places."

Today there are two self-supporting and self-governing Churches, with 3,579 church buildings,

122,857 regular members, a total Christian constituency of 316,356 and 255,286 enrolled in Sunday schools. There are 556 Korean ministers, and a total of 1,579 salaried Korean Church workers, nearly all of whose salaries are paid by their own people. The cash contributions of the Korean Churches were more than a million yen last year.

The British and Foreign Bible Society last year circulated 7,367 Bibles and Old Testaments, 66,480 New Testaments and 633,839 Scripture portions. During the same time the Christian Literature Society published 82 books and 60 sheet tracts and issued a total of 53,226,918 pages. In addition 1,400,000 copies of a 24-page "Life of Christ", written entirely in the words of Scripture, were distributed free by the Korean Church workers and missionaries all over the country.

The work of the Chosen Mission is centred in 9 mission stations, among a population of 6,000,000. In this territory the Korean Presbyterian Church has a communicant membership of 73,657, grouped in 1,558 churches, and ministered to by 341 ordained Korean pastors and 246 unordained ministers.

While realizing that the marvellous growth of the Church in Korea has been due in large measure to a special and continuous outpouring of the Holy Spirit upon a people which God had providentially prepared beforehand and also to the peculiar political and social conditions under His guidance, nevertheless we believe that the policies which the Chosen Mission has been led to adopt have also been an outstanding factor which God has been pleased to use, and especially so the honouring of His Word as a supernatural instrument given to us for the conversion of souls without dependence first of all upon education or other secondary agencies.

The Chosen Mission of the Presbyterian Church in the U. S. A. with gratitude and thanksgiving plans to hold its Mission Jubilee Celebration in connection with the Annual Meeting of the Mission, June 30 to July 3, in Seoul, Korea (Keijo, Chosen). Historical events will be recounted at that time but the motive determining the Jubilee program is to review the principles and policies which the Mission believes that God has so signally honoured in the establishing of the Korean Presbyterian Church.

THE SIX CARDINAL PRINCIPLES OF THE CHOSEN MISSION

The Chosen Mission of the Presbyterian Church in the U. S. A. stands for the following basic principles in its work:—

1. *The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.*

The whole Bible was early translated into the simple language and script of the common people of Korea and sold broadcast. Individual leaders soon became proficient Bible students. From the very beginning definite and systematic instruction in the Bible has been one of the outstanding features of the work. As a rule the entire Church attends Sunday School and every member is regularly enrolled. Last year (1932-1933) 110,954 were enrolled in Bible study conferences of from 5 to 12 days each, held in almost every circuit and in many of the individual churches. In each of the 9 mission stations Bible institutes are conducted for both men and women, in which during a period of from one

to two and a half months annually, over a course of 5 years, the major portions of both the Old and New Testaments are systematically studied. Thousands are enrolled in Correspondence Bible Study courses. In all the mission academies and the two colleges the study of the Bible is required of each student, and in the hospitals also the teaching and preaching of the Word has been given an important place. The Chosen Mission has tried in all things to give the highest honour to God's Word.

2. Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian.

The early missionaries to Korea were zealous preachers and the whole missionary group has sought to follow their example and whatever his or her personal assignment active evangelism is expected of every member of the Mission.

The policy of widespread itineration throughout the country on the part of the missionaries has been maintained from the beginning, together with tract distribution and the sale of gospels, so that no dis-

trict, however mountainous or isolated should be left without the opportunity of learning of the way of salvation.

The growing Christian forces have been organized and led in a great variety of evangelistic efforts. Evangelistic work in mission hospitals has resulted in the founding of scores of churches; preaching bands of students from the mission academies and colleges have gone out among the weaker churches inspiring them to activity, helping to win converts and at the same time have been the means of developing strong evangelistic workers from among the students themselves. However the great majority of the 103,530 communicant members of the Korean Presbyterian Church today have been won to faith in the Lord Jesus Christ, not so much by the evangelism of the foreign missionaries as by the personal witness and work of the rank and file of the church members, whose transformed lives as well as their words, have borne convincing testimony to the supernatural and saving power of the redemptive work of the Son of God upon the Cross at Calvary.

3. *The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives.*

Believing that redemption through Christ involves a new birth and the implanting of a new nature which will manifest itself in new conduct and manner of life, a complete break with heathenism and the practices of the past has always been insisted upon with no form of compromise. This includes emphasis on strict Sabbath observance and the fellowship and mutual inspiration of believers gathered in the churches for true worship. Real faith should result in open confession, no matter what the cost.

Prayer has always occupied a very prominent place in the life of the Korean Church, both individual and family prayers and the meeting together at daybreak for united prayer at most of the Bible conferences and evangelistic campaigns, which latter has undoubtedly been a large factor in the blessings received and the large number of conversions reported.

Not the material equipment of Western civilization nor even modern education are the essential

things but new life in Christ Jesus through faith and obedience.

4. *The main purpose of the mission's educational program is the training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.*

The official policy that the primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church has been that of the Mission from the beginning. With that purpose in view 8 academies, 4 for boys and 4 for girls, have thus far been maintained, although with great difficulty owing to the increasingly stringent government educational regulations. The three higher institutions in which the Mission is cooperating (The Union Christian College in Pyengyang and the Chosen Christian College and Severance Union Medical College in Seoul) are also conducted with the same purpose and from all these institutions have gone forth a large company of young Christian men and women, many of whom today are occupying positions of outstanding leadership in the Church.

The whole field of proper secular education, social service and philanthropy lies before the indigenous church to be developed as the church waxes in power; but for the Mission to use secular education as an entering wedge to win non-Christian students where the Gospel is not welcomed has been held to be not only dishonouring to the Bible and to the Gospel message but also to be unprofitable as an evangelizing agency.

5. *Medical work as an evangelizing agency.*

Modern medicine came to Korea when Dr. Horace N. Allen (1858-1933) the first Protestant missionary, began his work as a physician to the American Legation in Seoul, September 20, 1884. His medical skill, his courage and his Christian character, opened the way for fellow missionaries, under his own and other Boards appointed specifically for evangelistic and educational work, and also for additional medical missionaries.

In our own mission, the service of healing has always been an integral part of each station, and the 8 mission hospitals established and maintained have

been centres not only of healing but have in addition made a tremendous contribution to the work of the Church. Beginning in a small Korean house, sometimes so poorly lighted that the doctor worked on his knees, with the patients on cotton mattresses on the stone floors, many of the hospitals were for years smaller than the 20-bed standard of the 1933 Board Manual. In recent years modern brick plants have been erected though most of them are still "one-man" hospitals. Missionary nurses have given devoted service in all of them. Professional standards have always been kept high and discoveries in technique and *Materia Medica* have been eagerly sought and used. Not only has the health of the missionary force been safeguarded, but much has been done to ameliorate the living conditions of the Korean people along lines of medical education and sanitation. Public health work and preventive medicine have also had their place. However our medical missionaries, both doctors and nurses, have not failed to recognize that the prime object of their lives and service was to bring men to a saving

knowledge of Jesus Christ through their professional service and personal witness.

Korean young men and women have always been as eager to learn as the missionaries have been to teach, and all over Korea today, in institutions and private practice, there are doctors and nurses who carry on in the spirit they caught years ago in the Mission hospitals. Now the Severance Union Medical College and the several Training Schools for Nurses send out each year graduates who meet the exacting requirements of the Government, and exemplify the ideals of Christ their Saviour and Master.

In connection with all the hospitals active evangelistic work is carried on which has resulted in the conversion of thousands and not only so, both through the witnessing in their homes of those who have accepted Christ while in hospital, and through the carefully organized follow-up work of the hospital evangelistic staffs, many churches have been established in hitherto unevangelized villages.

6. *The Indigenous Church—the principles of self-support, self-propagation and self-government inculcated from the beginning.*

Believing that the Christians themselves should shoulder the responsibility of carrying on the Church and its work, from the beginning the policy of the Mission has been, in so far as possible, to limit the use of mission funds to the work of aggressive evangelism. Even in the broadcasting of Christian literature care has been taken not to give away free of cost, Bibles or tracts of any permanent material value. The founding of an independent church in Korea has been the great purpose of missionary activity, and care has been taken to develop the work on a plane upon which the newly established church is able to maintain itself. With that in view the erection of church buildings has been left in the hands of the Korean congregations who have built as they were able; starting usually with small straw-roofed houses and later growing into spacious and modern brick edifices as the congregation grew and was able to provide the needed funds. The salaries of the ordained pastors are met

entirely by the congregations to which they minister, and with the exception of some of the circuits in the more backward districts all salaries of unordained men in charge of church circuits are also met by the Church. The leading of the services in the smaller country groups is taken care of by voluntary lay leaders. In many sections the individual churches are too small and weak to provide alone the salary of a pastor or even of an unordained evangelist. In such cases they are grouped together into circuits of from 2 to 7, or in some places as many as 15 churches, which unitedly undertake to support a man to give them pastoral care. In such circuits it is quite impossible therefore for the man in charge to lead a Sunday service more than once in one or two months and so the locally elected deacons and officers, an increasing number of whom are receiving training in the Bible institutes, are responsible for the leading of the services and for carrying on the preaching.

This self-reliant spirit has not only gradually covered Korea with constantly growing churches but it has inspired generous giving for the current

expenses and benevolences of a great church. For every yen spent by the Mission in its schools and church work, not including missionaries' salaries the Korean Presbyterian Church in the same territory raised over 5 yen. In the 8 mission academies, out of a total budget of ¥ 161,811, only ¥ 61,496 was received from the Board of Foreign Missions in America, and in the 6 * mission hospitals out of a total budget of ¥ 87,273, only ¥ 8,269 was received through the Mission. The General Assembly of the Korean Presbyterian Church through its own Board of Foreign Missions has, for the past 20 years, maintained 3 ordained Korean pastors working as foreign missionaries in a part of Shantung Province, China which is unoccupied by any other missionary society. The Women's Missionary societies in Korea have also recently undertaken the support of an evangelistic woman worker who has been sent to China to assist in the work there. The Board of Home Missions of the Assembly is supporting seven

**The figures for the 2 Union Hospitals in Seoul and Pyongyang in which the Mission is cooperating are not included.*

ral pastors, evangelists and Bible women who are working among the scattered Korean populations in Japan proper, in Manchuria and in Shanghai, while each of the 24 presbyteries has its own missionary society which is supporting evangelists at work in the unevangelized territory within its own borders. Compared with the material equipment of the Church in America that of the Korean Church may seem quite primitive, but in terms of Christian sacrifice and stewardship the Korean Church ranks high in self-support and benevolence.

Self-government naturally grows with self-support. As the little groups and churches have grown up one by one, they have been practically self-governing from the beginning. Not infrequently a Christian group has built its own first church, organized its own temporary and unofficial leadership, and has carried on the regular functions of church life for months before being visited by an ordained Korean pastor or foreign missionary. Paying the salaries of their local evangelists from the beginning they naturally choose and control their own leaders, though of course under proper ecclesiastical review and

control. Presbyterianism has appealed to the Korean Church. It has provided a democratic church life that has inculcated a love for Christian liberty and has trained wise and intelligent leaders. As a result a General Assembly with 24 presbyteries well organized and successfully carrying on the business of a great church, has been established, and is now completely in the hands of a capable and efficient Korean leadership. The foreign missionaries form only a very small percentage of the membership in the presbyteries and their representation on the boards of the General Assembly is also very small.

THE AUTONOMOUS KOREAN CHURCH

The Presbyterian Church of Korea today with its total communicant membership of 103,530 and 456 ordained pastors, stands as a monument to the power and grace of God which it has raised it up within the short space of 50 years. The Rev. Kyung Jo Suh who is still living, was one of the first 7 Korean pastors to be ordained (1907). He

was led to Christ by his brother who was converted and baptised in Manchuria before the arrival of the first protestant missionaries in Korea.

In addition to the Boards of Home and Foreign Missions the General Assembly has its own Board of Education which is seeking to assist in the training of future church leaders by granting aid and loans to certain promising young men and thus enabling them to continue their higher education in universities in Japan and elsewhere. The Board of Christian Training is pushing the very important matter of training Sunday School teachers and a representative Stewardship Committee is seeking to train the church in systematic benevolence. In spite of the poverty of the great mass of the membership the church last year raised ¥ 1,121,000 for all purposes and in spite of the economic pressure is pressing forward into new forms of activity. Over 120 young men are studying in the Presbyterian Theological Seminary, among whom are 10 of last year's graduating class of the Union Christian College in Pyengyang, and the standards of the ministry are steadily being raised.

During the past year a nation wide evangelistic campaign was carried on. This present year under the leadership of the Assembly greater emphasis is being placed on Personal Evangelism the careful instruction of new believers and the development of the Christian Home life. In this way more than ever the transforming power of the Gospel reaching out into every department of life may be manifested before the non-Christian population, resulting, as it has in the past, not only in casting aside evil customs but also in pressing on to learn new and improved ways of living, in the use of more up to date methods of farming, a greater desire for education and the proper training of children and a new appreciation of the value of time and the proper use of it.

Next year the entire church will be enlisted in a campaign to increase the amount of Christian literature read in every home.

The Church is a Bible reading church. As a rule none are baptised until they have learned to read the Word of God for themselves. In many of the poorer homes the Bible and hymnal are the only

books and their well thumbed condition is an eloquent testimony to the important part that they play in the life of the family.

The Church is one which in spite of the increasing economic pressure and the breaking down of social standards all about it is maintaining its high standards; members who fail to keep the Sabbath or whose children marry non-Christians are publicly debarred from the communion table, drinking is forbidden and as a general rule the use of tobacco in any form is considered as rendering a man unfit for the eldership.

THE PRESENT SITUATION

Amid the unsettled political, social and economic conditions throughout the Far East, the Church is facing an unparalleled situation. The young people throughout the land are in open revolt against the customs and habits of the past, and are eagerly reaching out for anything new. Multitudes are being carried away by the tides of materialism and communism sweeping in from both Japan and Russia,

but on the other hand the attendances at Bible institutes, Bible conferences and conventions for Sunday school teachers and young people are larger than ever, and between 75% and 85% of the great throngs that gather are young people under 30 years of age. They are demanding of their pastors and teachers instruction which will enable them to answer the questions and criticism which are pressing in on them from all sides, and the Bible is being really discovered by many for the first time.

When conditions in Manchuria to the north become more settled we shall undoubtedly witness a mighty migration of Koreans into that new land and the Korean Church there will be taxed to the utmost to meet the tremendous opportunities and calls that will be made upon it.

Amid these rapidly changing and often perplexing conditions, which at the same time mean the greatest opening of doors that we have ever known, the great and insistent call is to redouble all our efforts to make the Church in Korea a Bible-centered, Bible-trained and Bible-loving Church ready and able to stand against all attacks of atheistic and

materialistic philosophy and eager to press forward in the great work of the promotion of the Gospel.

Will you who read this statement join the Chosen Mission in daily prayer for God's special blessing upon the whole Korean Church and people in this time of peculiar opportunity, and upon the Mission as it faces the future, with the request that God will use the Jubilee Celebration to further the great cause of the preaching of His Gospel?

Fiftieth Anniversary Celebration Committee
The Chosen Mission
of

The Presbyterian Church in the U. S. A.
October 1933.

For further information concerning the Celebration communications should be addressed to

Rev. T. S. SOLTAU,

Chungju (Seishu)

Korea.

For information concerning entertainment facilities write to Rev. H. A. RHODES, D, D., 136 Renchido, Seoul, Korea.



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KURAHKBOO

(Vernacular for Club)

Yes, They're Going Fine These Childrens Bible Clubs
at

PYENGYANG, KOREA

by

Rev. Francis Kinsler.

(Dr. G. S. McCune, President of the Union Christian College of Korea joins Mr. Kinsler enthusiastically in the support of this work.)

Another year has passed. It is June 1934. The Bible Clubs for children have had a steady growth in the four years since our beginnings. This year the enrollment has increased; new Clubs have been formed, and the leaders, practically all of whom are students of Union Christian College and Academy have developed in their leadership of children and in their loyalty to our Bible Club spirit.

The Bible Club program has its center in the now fully developed Ceremonial of Worship, which is followed once each week in every Bible Club. During the ceremonial the children sit in rows forming a large square, while they conduct the program entirely by themselves. The program includes sentence prayers and reciting of Bible verses. I have seen as many as twenty to thirty lead in prayer, and as many as fifty stand and recite Bible verses. The entire Club then rises and as one of their number leads repeats in unison the words of Luke 2:52, "And Jesus increased in wisdom and stature, and in favour

with God and man." We sing the Club song which expresses the Christian life for youth and the Club spirit. Club leaders wrote the words and composed the music of this song.

The course of study in the Bible Clubs has greatly improved with our printing of text books. The lessons in Korean and Japanese set out to give a general idea of the stories of the Bible and they cover a four year course. There are studies in the life of Christ, Old Testament history, the lives of the prophets, the history of the New Testament, and some references to Church



Club Boys and Girls in U. C. C. Auditorium.

History. Although these lessons seek to present in an interesting and vital manner the meaning of the Bible, they are constructed according to the graded abilities of the children both as to reading and thinking. The first books were printed in April and already some two thousand copies have been distributed. In the second and third terms of the school year yet to come, the number of books printed and distributed will equal or surpass the number already reached.

There have been some special activities in the Bible Clubs during the year. In February a rally meeting of all the Bible Clubs in Pyongyang was held in the large auditorium of the Union Christian College of Korea, during the visit of High Commissioner Mapp of the Salvation Army from London. Some thousand Bible Club children gathered in their Korean new year many-colored clothes and carried out a program consisting of the Worship Ceremonial, music, gymnastic drills and a play all conducted by the children themselves. Modesty forbids me to comment upon the quality of the program, but this great General Mapp, the chief Commissioner of the Salvation Army from London went out of his way to say that he had seen many children's programs from the days of his youth up, and during his travels in many lands, but the program of the Bible Club children was the best that he had ever seen.

The third Commencement exercises of the Bible Clubs were held in March when seventeen boys and twelve girls were graduated. Part I of the program included



Club Boys and Girls in U. C. C. Auditorium.

the Club Ceremonial of Worship conducted by the graduates among themselves, and during the recitation of the Club motto Luke 2:52, they were visibly affected. A large number of the graduates have found ways and means to continue their pursuit of knowledge by entering advanced classes in the grammar schools and two have entered our Boys' Academy.

The Club children have continued to work with the Club leader who carries on charity work in the slums of the city. At Thanksgiving time these Club children, all very poor themselves, gave some twenty-five bushels of

grain, including rice, millet, beans, corn, lentils, barley, potatoes, wheat, and an apple. In addition to this they gave thirteen yen and thirty-nine sen for the cause of Korean Foreign Mission work in Shantung, China. During the year through these Club workers, some sixty bushels of grain, over two hundred pieces of clothing, together with kindling wood and other necessities of life, were distributed among the poor.

Time lacks to tell of other activities; of the Christmas programs when genuine Santa Clauses give to the children Christmas cards pasted on preaching tracts for them to give out to the unbelieving homes in their neighborhood; of the way in which some two thousand tracts were distributed; of the inspection programs in the Clubs when everything pertaining to the children was inspected for cleanliness, including clothes, faces and hands, text-books, class-rooms, and even the consciences of the inner man; of track and field events and the mighty tug-of-war; of spring and fall hikes when the ceremonial of worship was held out under the blue sky and when children marched through the streets singing Club songs and especially the Club hymn, "Jesus is all the world to me."

There are now fourteen Bible Clubs in the city of Pyongyang with an enrollment of over fifteen hundred children. During the year similar Bible Clubs have been organized in nearby country churches until now they number ten. The work has also been undertaken in other parts of Korea. There are Bible Clubs functioning

in Chulla Province, in Andong, Seoul, Kwaksan, Syenchun and Kangkei. We have had requests to begin this work in many other places including Wonsan, Masan, Chinnampo and Chairyung.

We repeat what we said last year, asking your prayers that we may go forward. There is a great need for this work among the neglected multitudes of Korea. These Bible Clubs with their simple and yet complete program are fulfilling that need and this work of teaching a full four-fold Christian life through the words of the Bible itself is a present opportunity of unlimited future possibilities.

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THE KOREA DIGEST

1935

The Korea Digest

Reports of the Stations in Brief

Nineteen Thirty-four marked the Jubilee Year in which the Chosen Mission celebrated the fiftieth anniversary of the opening of its work in this land. We all rejoiced together in "beholding what God had wrought". The present year, 1935, brings with it a slightly different emphasis. The joy in service rendered and the thanksgiving for blessings bountifully received is present, as before, but there is evident a setting of the faces toward the future and a girding of ourselves for the task of whose size and scope we are all too well aware. The strong note of evangelism is found ringing through every station's report. Sinpin points out the power of the Christmas message as an evangelizing agency; Kangkei calls attention to the place of their Academy in the evangelistic scheme of things, Syenchun has its work radiating from the hospital; Pyengyang records the progress in its famous Bible Clubs; Chairyung gives us

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a glimpse of the possibilities of tent evangelism and work among the islands; Seoul has its distinctive opportunities to present the message by radio; Chungju stresses the use of tracts and other literature; Andong brings forward the evidence for the Bible correspondence course as an evangelistic agency; and Taiku indicates a fine spirit of cooperation between the foreign and Korean workers in setting the former free for pioneer work in the country districts. All stations speak of the results of Bible Institute and Bible Conference work in terms that leave no question in the reader's mind as to what these two things have meant to the growth and vitality of the Korean Church. The Korea Mission, having come fifty years on its way and considered the road by which it has come, now faces forward in the confident faith that "He who began the good work will also perfect it unto the day of Jesus Christ."

Sinpin (Pronounced Shin-bin) Among the 200,000 Koreans in the Sinpin district are four thousand Christians in 40 churches. These are our care and work. To fill the opportunity that is ours, there are nine full-time Korean pastors and evangelists and four missionaries. In one district, no pastor was able to enter the field

in the past two years; consequently, the six young men who came in to attend the Bible Institute had not been baptized. Upon examination in Christian experience and knowledge of the Gospels, it was decided to hold a special baptismal service at the morning chapel hour. It was a solemn and tender service as these six young men acknowledged their faith and were received into complete fellowship in Christ and membership among the students of the institution. The total Bible Institute enrollment was 38 men and 21 women, this year.

The Christmas services were attended, not only by all the Christians, old and young, but by several hundred non-Christians as well. The largest group gathered on Christmas night and numbered 960, filling every available square inch of space and giving a wonderful opportunity to show the joy of the Christmas season to the people of the community. Evangelistic services under Dr. W. N. Blair, Rev. Kim Ik Tu, and others, resulted in many decisions on the part of backsliders and unbelievers, and a general stirring of the Christians themselves.

At the close of the year's work, we think of the five churches burned during the year which have been replaced by the Koreans themselves, and that these churches, instead of fading away under the stress of the situation, are on the

increase, supporting their own pastors and evangelists. We pray for the time when the necessary work of itineration and supervision can be more effectively carried on.

Kangkei

(Kong-gay)

Kangkei, heing in a mountainous region with scattered population, can report no great revivals or huge churches, but a definite work of the Spirit of God and a steady quiet growth of the church. Of 148 groups, only 23 have a congregation of over 100, while 100 groups have less than 60. In the country districts, the missionaries held a total of 37 Bible Conferences. The city church also shows signs of growth in the employment of a Higher Bible School graduate as Bible woman, in a fourfold increase in the number of men studying in the yearly class, and in a new zeal in the Children's Sunday School. The North-side chapel has been enlarged and is filled to capacity. The new hospital with modern equipment, dedicated last fall, no longer a disgrace in comparison with the government's large brick institution, has put new life into the medical work. The hospital has three bicycles with which the staff go out to hold evangelistic meetings on Sundays and Wednesdays, at near-by places. Sometimes, the Boys'

Temperance League members accompany them with their band, to help advertize the meetings.

When Mission aid was withdrawn from the Boys' Academy, the Koreans made a desperate effort to save it by forming a Patrons' Association which has raised ₩3500 for endowment. Since it is not a recognized Academy, boys can be accepted above the age requirement, and many serious-minded boys are coming from outside the territory, looking forward to Seminary training, later on. The school is fulfilling its function of raising up Christian leaders.

Now that the hospital has its new building, the Bible Institute has fallen heir to the old one. The Men's Institute nearly doubled its attendance, in spite of serious crop failures in the district. The students of the women's Institute preached to over 2000 people and brought in 100 new believers to the church.

Syenchun

(Sun-chun)

The greatest item of interest in Syenchun is the granting of the permit to the Posyung Girls' Academy for a three-year course of study, laying the stress on Home Vocations. This is but a step toward securing the much-desired full high school status, and we have been given most encouraging assurance that "designation" is awaiting us as

soon as the endowment is raised and the projected recitation building is erected. Applications are now in the hands of the officials for a permit to raise an endowment of ¥50,000 and a building fund of ¥10,000.

Over ¥70,000 has been subscribed by Koreans for endowment for the Sinsyung Boys' Academy, about ¥30,000 being in hand. More than four times as many applicants as could be accepted had to be refused a place in the entering class, this spring. Last Christmas, some of the boys went to Mukden on an evangelistic tour, accompanying their message with band music and singing. The boys had a real taste of the joy of preaching Jesus and found their own faith strengthened in giving the Gospel to others.

In October, the Sam San (Three Mountains) Presbytery was set off from the Wisan Presbytery. As the station has only one itinerator, this year, only in this new presbytery could regular itinerating be carried on. Bible conferences in all four presbyteries, however, were held in many places and many have responded to the call there given to accept Christ. In the Bible Institutes, in addition to the regular classroom work, much effort was likewise given to personal evangelism in the city and near-by country villages.

The In-His-Name Hospital reports 1176 in-

patients (a gain of 107 over last year) and 14,989 dispensary patients. The American doctor and his associates have continued their evangelistic trips to the country, and their efforts have been blessed by the Spirit.

Pyongyang

(Pee-Yahng)

In Pyongyang territory, many new groups were formed in districts that have long burdened our hearts. The city evangelism has also gone forward rapidly. Quite a number of chapels have sprung up among the newcomers to the city; the two churches across the river have increased to seven; on the north of the city a group of 170, started by a group of Academy boys, meets regularly. Street preaching has likewise received a new impetus, one missionary reporting 200 definite decisions to believe as a result of the work done by him and his fellow-workers. College and Academy students have been active in this work, as well as in D.V.B.S. and summer preaching bands.

The educational institutions, from Seminary to Kindergartens, have all struggled through the year, making ends meet as best they might. Yet the students are crowding to the doors for entrance, and it was a real tragedy to have to turn away 385 of the 500 applicants for en-

trance to the Boys' Academy and 70 of the 263 applicants for the Girls'. The students enrolled are practically all Christian, as the schools are maintained primarily for the training of the young people of the Church. The Union Christian College has just rounded out its 30th year. The Bible Clubs have had a number of new text-books prepared, this year, all based on Scripture, and the Clubs, besides giving valuable instruction to thousands of under-privileged boys and girls, have done a great deal of constructive charity and social service work.

The Men's Bible Institute had an enrollment of 250 church officers and Sunday School teachers, with 7 graduating. The Women's Bible Institute celebrated its Silver Anniversary with the largest attendance in its history—205. The Junior Bible Institute for Girls enrolled 65 of whom 7 completed the three-year course and received their diplomas.

The medical workers report a busy year both within and without the hospital, considerable building and alteration being necessary to care for the increase. In-patients numbered 2123, and dispensary treatments 77,023. A Korean pastor and a Bible woman act as the hospital evangelists and are seeing abundant results from their faithful labors, while the ministry

of the medical staff to body and spirit makes a clear impression on the patients which is not forgotten as they return to their homes all through the province.

Chairyung

(Chair-yung)

The main emphasis of the work in Chairyung is on evangelism, which takes a variety of forms: tent preaching, itinerating by launch among the coast islands, Bible Institutes, Conferences, Bible Night-schools, church extension work, and colportage. This year's Bible Institute had the largest enrollment of all the Institutes in Korea, and perhaps the largest in all modern missions, with 359 in the Men's and 317 in the Women's Institutes. About 1200 women studied in the provincial Bible conference.

At present, we have no foreign doctor in Chairyung, but the work has continued to grow, showing an increase in in-patients of 22%, dispensary patients 11%, major operations 125%, minor operations 100%, and out-calls 300%.

The large Myung Sin School, the only Christian high school in the province, enrolling 337 boys and 134 girls, has kindergarten, primary and high school departments, and is supported entirely by the local patrons of the school. It

constitutes the chief secular educational project in our district.

Seoul

(Sole)

In Seoul station, we are all agreed that the great day of Jubilee was May ninth, when Chung Sin, our Girls' Academy, was granted "designation". The Chung Sin Y.W. C.A. organized, in September, a Sunday School in a small rural church, and the members have been faithful in going, two by two, to teach the children, accompanied by the principal, who guides and inspires them.

The John D. Wells Boys' Academy report answers the question, "Do we get results" in an improved spiritual life of the students, by pointing out that in the past three years, 82 from non-Christian homes have joined the Church, 10 have become catechumens, 35 are Sunday School teachers, and 33 are school "Y" officers.

The Chosen Christian College students have sent out twelve of their number, two by two, into six of Korea's thirteen provinces. They visited 29 churches, putting in a total of 105 days. 10,201 children came to hear them by day, and 23,881 persons came to their evening meetings. The men of the villages talked with them, after the evening services, until long

after midnight, and the children clamored at their doors by daybreak, eager to begin the day's work.

The Severance Medical College students have also their medical crusaders for the poor and ill in the country, doing free clinic work in several places. They always begin with a short speech about their undertaking and have prayer before starting their examination of patients.

Nine new rural churches have been erected and five churches rebuilt. Each of the five large city churches is conducting a Mission in an unchurched suburban part of the city. Volunteer women personal workers go out twice a month in an effort to give every woman in the great city a chance to receive salvation. 42 Bible Conferences for women were held in the suburban and rural churches.

Literary work, from both the administrative and translator's points of view, has been carried on, as always. The Evangelistic Center has carried on a variety of Christian social service projects. English Bible classes in several of the churches have helped to make Christ real to some who came primarily for the "loaves and fishes" of language practise. "The Gospel as sung" has been presented over the JODK radio station, every other Sunday evening throughout the year, as well as through the

weekly "sing" in the Anderson home for the benefit of the Government Medical College students. Cottage Bible classes have been taught, and other contacts of many sorts utilized for the direct and indirect winning of Korean friends to the Gospel which is our joy.

Chungju

(Chung-joo)

Chungju; last fall, was host to the retreat for pastors from all over Korea, and received much of fellowship and inspiration from it. There have also been other Bible conferences held in Chungju city and throughout the district, the results of which are most encouraging. The men's leaders' class had a record attendance, and the Women's General Bible Conference was the largest to date, the spiritual atmosphere of both being such as to result in rich blessing to all concerned. The Life of David and I John were the main subjects used in the country Bible conferences.

The local Church Primary School and kindergarten have had the finest enrollment of their history, and the primary school, at its 30th anniversary, started a subscription toward a ₩10,000 endowment.

The medical work has gone forward in spite of the handicap of having no Korean doctor to assist in the hospital, during a good part of

the year, thus placing a serious burden upon the mission doctor. We are glad to report that a Korean doctor has been found to fill this vacancy. In spite of all this, the number of patients reached a peak of 642 in one month. The Christians are beginning to speak of "our Hospital", rather than simply using its formal name, and for this friendly attitude we are grateful.

The work of tract distribution has continued, as has also that of writing the tracts, which has made Mr. Miller so well-known and honored. Recognizing the need for the buying and reading of books throughout the churches, we have sent out four colporteurs, two by two, for three months during the slack farming months of the winter, rather than sending out one man for a full year. The result has been that each man sold more than the one man had been able to do before.

Andong

(Ahn-dong)

This is Andong's Silver Jubilee, and many of the experiences of the past year have, in a sense, been preparatory to it. The city flood, last summer, involving considerable loss of life and great destruction of property, was said to have been the worst in 300 years. The situation offered a great op-

portunity for us to open Mission buildings to refugees and thereby touch hearts for Christ which had thus far been obdurate.

In both the Men's and Women's District Bible Conferences, and in the Bible Institutes, the attendance was larger than in years. In the evangelistic work, the items given special emphasis this year, were individual gospel colportage, the Bible correspondence course, and tent evangelism. Over 7000 copies of gospels were sold by the ordinary church members and leaders, and it is our aim to make colportage an integral part of personal evangelism. Enrolling groups of 10, 20, and 30 in a congregation in the correspondence course comprises one of our objectives, and we are encouraged by the numbers that faithfully study and complete the work. Out of the eight churchless villages where tent meetings were held, this Spring, three churches are already built and ground has been bought and plans made for a fourth church.

The hospital reports a banner year in many ways: additions to the staff and equipment, and increases in the dispensary and in-patient treatments, and we are glad that so many more patients are coming as to make additions necessary. Not that we "glory in another's infirmity", but we know that there are many

who need the modern treatment which can be given them, here, as well as the Word which is presented through the Christian testimony of the doctors and nurses which has caused so many to make the decision for Christ.

Taiku

(**Ta-goo**)

Taiku, like other places all over Korea, this past year, had its Jubilee celebration. The field had long been ready for an opportunity to give vent to its joy over events which had come to pass in the growth and development of the church. Aided by "designation", the enrollment of the Boys' Academy had grown; backed by the enthusiasm of the alumnae, the enrollment of Sin Myung Girl's Academy had likewise taken an upward trend; the Bible Institute facilities for service had increased; the hospital was serving the community to the limit of its capacity; peace in Presbytery and among the churches had made for joy all about, and the people gladly took advantage of the opportunity for Jubilee.

Planned and boosted and largely financed by the Koreans, great enthusiasm was manifested throughout the preparations for the event, and throughout the week of Bible study and evangelistic effort which was a special feature. At this time, a sum of money was contributed

by them to be used in each of the nine districts of the Taiku field, for special evangelistic effort.

During this week, the Hospital had a special Jubilee of its own when delegates from the sixty-eight groups established during the past thirteen years gathered with the missionary society of the hospital, composed of staff members, on the flat roof of the hospital building to rejoice at the harvest from seed sown by the hospital evangelists.

Jubilee enthusiasm carried over into the activities of the whole year. Presbytery took action relieving the itinerating missionaries of the burden of itinerating many of the smaller churches, setting them free for more direct evangelism which they have carried on with the aid of the Bible Institute tent. Presbytery also put on a special worker to help strengthen the many weak groups throughout the territory.

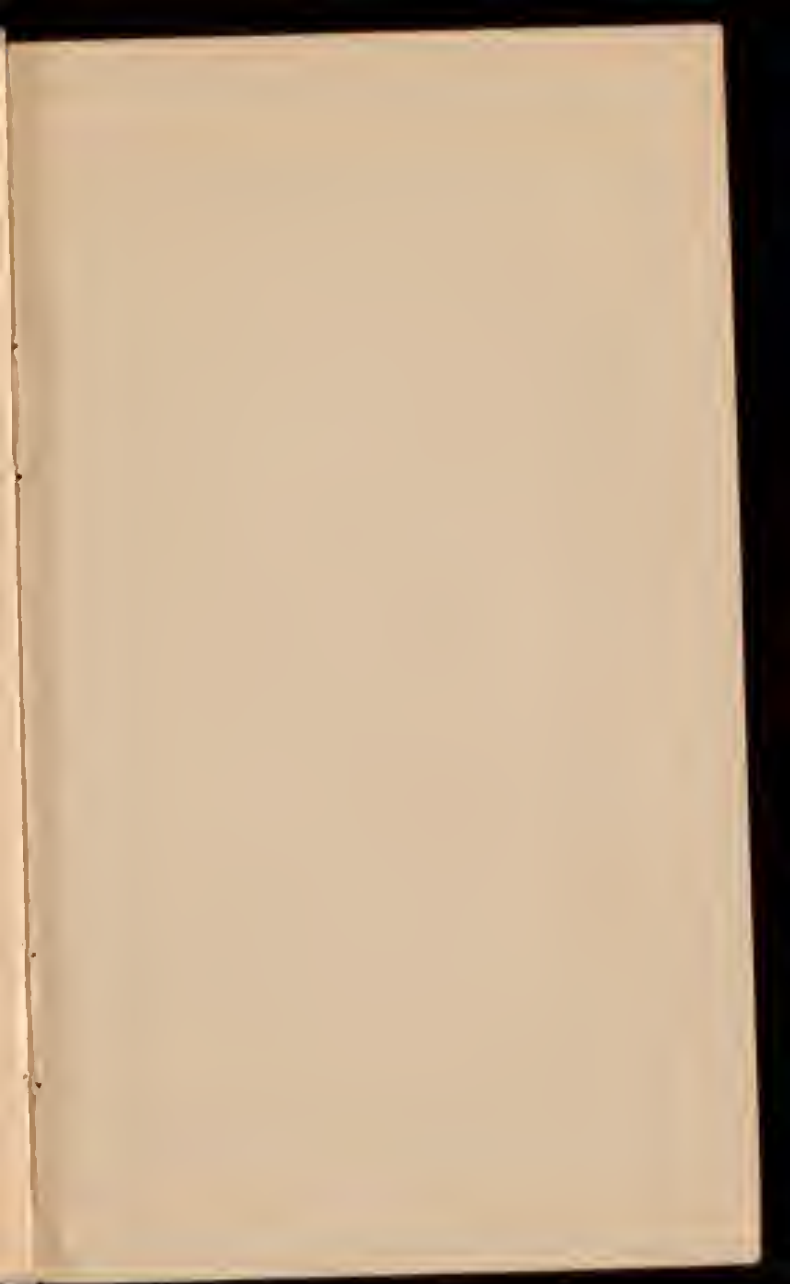
June saw the unveiling of a monument, placed in the yard of the First Church, on the site of the first mission work in Taiku, to the memory of Dr. J. E. Adams, founder of the work in Taiku station.

As we figure
it . . .

In the past three years,
the average attendance
at the principal Sunday

service has risen by 40,000 to 165,000, the largest figure ever reported. Membership is reported at 76,426, a net increase of 10,000, and 70% of the total membership of the Korean Presbyterian Church. Contributions have risen steadily, year by year, to ¥693,479, which is equal, at present exchange, to \$200,000 U. S. money, and in purchasing power, under Korean living conditions, to five times that amount. In the six Mission hospitals, exclusive of the union work in Seoul and Pyengyang, in-patients have increased from 1775 to 3062; dispensary patients from 17,015 to 21,946; total treatments from 54,574 to 62,926; while field receipts have gone up from ¥70,231 to ¥126,363. Speaking in terms of the entire Christian work throughout the country, the total contributions were ¥1,167,650, the largest amount in three years, and adherents—including church members, catechumens, and others not formally connected with the church but who are referred to by their neighbors as "Jesus-Doctrine People"—number 341,104, the largest number ever reported. If we add to this the Roman Catholics and other smaller bodies there are easily half a million known Christians in Korea, today. Nevertheless, let us remind ourselves that the population of Korea today numbers far more than the round half million just estimated, for

the Korean population of the country is over twenty million, with another million or more of emigrant Koreans in Manchuria. The result of a comparison between work done and work to do leaves us, as we intimated at the beginning of the Report, facing forward to a great and challenging task yet remaining to be completed for the glory of the Name Which brought us here. We urge upon the friends of the Korea Mission everywhere that they continue to remember this their work—our work—His work—in constant prayer before the Throne of Grace. The future lies before us bright with promise.



Sam Moffett

“RETHINKING MISSIONS”

We have read the report of the Laymen's Appaisal Commission with much interest, but also we must confess with great disappointment. We are not unmindful of the great cost involved and of the labour on the part of so many busy men and women who made the painstaking enquiry, and which has resulted in the carefully prepared report entitled "Rethinknig Missions".

The report has much in it worthy of careful consideration especially in the later chapters which take up the different departments of mission work from a practical point of view, but the theological basis as laid down in the earlier chapters and the premises therein contained have so little in common with evangelical Christianity and with the faith which brought us to the mission field, that it is not surprising that we find ourselves in direct opposition to a great many of the conclusions drawn and to the suggestions made in regard to the carrying on of the work.

In this report of over 300 pages, as far as we have been able to discover, Jesus Christ is never referred to as Lord, prayer and sin are referred to only once each and then very casually, while the Holy Spirit and the Scriptures seem to be entirely ignored; OMIS- SIONS which as defects are as fatal as they are un- accounttable for any who are engaged in making a true evaluation of the work of foreign missions.

In regard to the PERSONNEL of those of us who are engaged in the work, we readily confess that both we as missionaries and the work which we have thus far accomplished fall far short of the standards set forth by our Lord Jesus Christ, in whose name we came out; but we rejoice that "It is not by might, nor by power, but by My Spirit, saith the Lord of Hosts" and that "God hath chosen the weak things of the world.....and things which are not to bring to nought things that are".

It is our deep conviction that our AIM as missionaries is not as set forth in "Rethinking Missions", a quest, "to seek with people of other lands a true knowledge and love of God" (p. 59), but it is to present to them as ambassadors of the Lord Jesus Christ, the complete and authoritative revelation of the love of God and His relation to man as contained in the Scriptures and set forth in the Person and redemptive work of the Lord Jesus Christ, and while we are sympathetic with all seekers after the truth, regardless of their religion, we repudiate the idea that we "should look forward to their (i. e. the present religions of Asia) continued existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth" (p. 44).

We would reaffirm our profound belief in the SUPERNATURAL character of the Gospel, both as to its origin and in its results in the lives and eternal destinies of men, and that "there is none other name given under heaven among men whereby we must be saved". It is therefore, our responsibility to preach "Christ and Him crucified" both with our lips and with our lives, "in season and out of season" and to see to it that in all our institutions, medical and educational included, definite preaching and teaching of Him is an integral and essential part of the work. Every individual missionary should regard personal evangelism as an important part of his or her assignment, and systematic tract distribution and evangelistic itineration throughout the country districts, which in the past have been two of the important factors in the establishment of the national churches should continue to form an important part of the work of the mission.

Many of the radical changes suggested by the Laymen's Foreign Missions Enquiry's Commission if adopted, would do nothing but cause widespread havoc in the young churches which have been built up in the various mission fields on an evangelical basis. In the case of Korea at least we are convinced that any new workers sent out holding theological views in sympathy with those set forth in the opening chapters of the report, would be of untold harm to the cause for

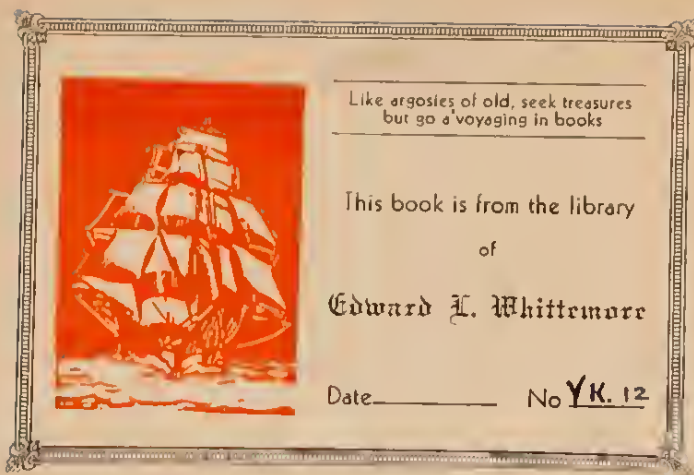
which we have dedicated our lives. While we also emphasize the value of personality, intellectual equipment, specialized training, broad outlook and many other of the QUALIFICATIONS suggested in the report as being necessary for new workers, we state as our conviction that the prime essential is a personal knowledge and experience of the supernatural Person and Work of the Lord Jesus Christ, together with a readiness to receive and to follow under all circumstances, the guidance of the Holy Spirit.

Knee Mission response

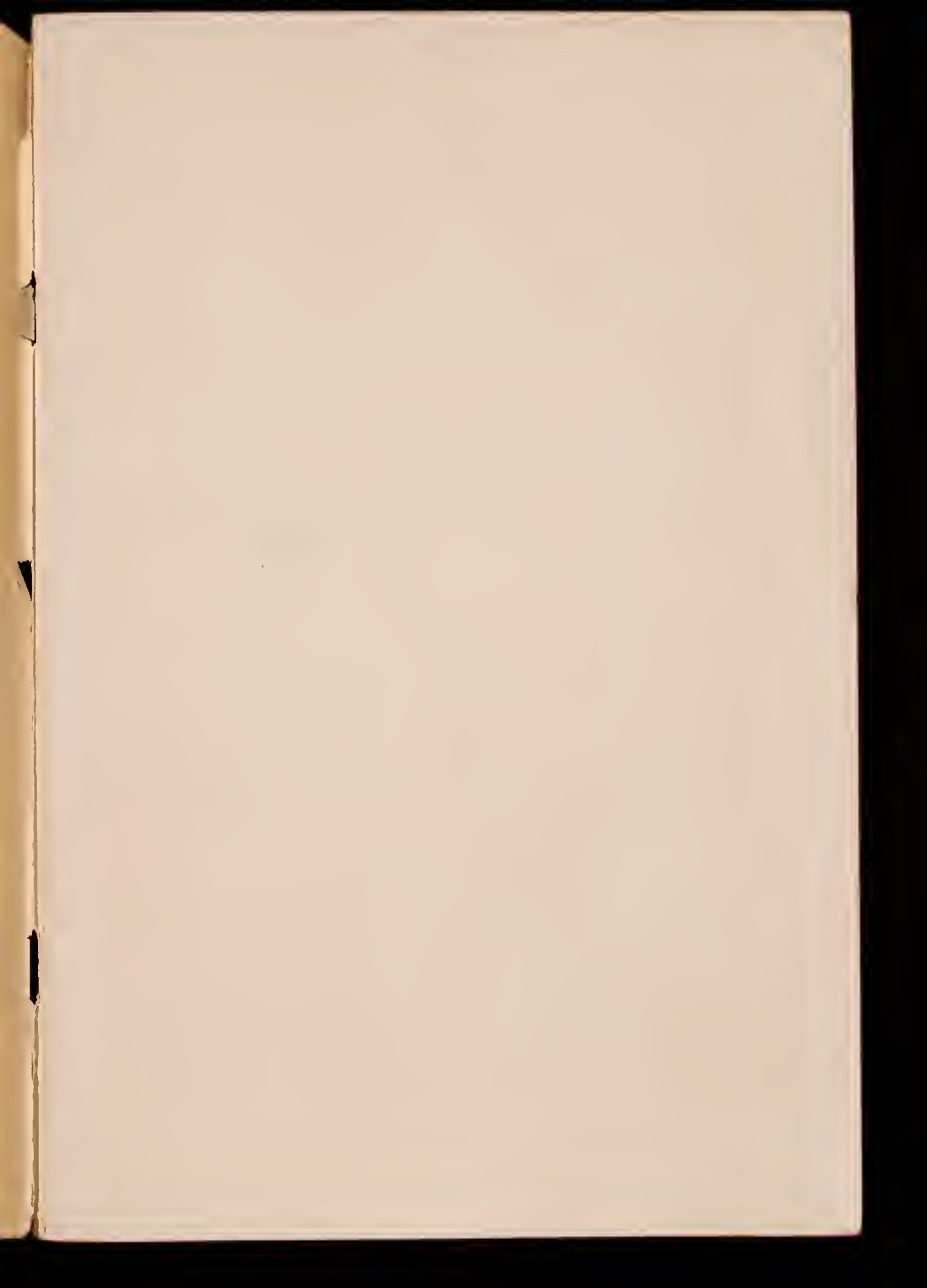
1934

REPORT OF THE PRESIDENT
OF THE
CHOSEN CHRISTIAN COLLEGE
SEOUL, KOREA
TO THE
BOARD OF MANAGERS
1934-35

- H. H. Underwood.



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Scene at Inauguration, Oct. 12th, 1934, College Amphitheatre



The Inaugural Address

**REPORT OF THE PRESIDENT
OF THE CHOSEN CHRISTIAN COLLEGE
FOR THE YEAR 1934-1935**

TO THE BOARD OF MANAGERS :

I present herewith a brief report of the activities and progress of the College for the year 1934-35. I have attempted to lay before you in broad outlines the affairs of the college ; its joys, its problems and its achievements. Reports from the other officers of the institution will fill in the details.

Gratitude for honor done me, trepidation lest I prove unworthy of the confidence you have shown, regret that the college no longer enjoys the active leadership of Dr. Avison; all these feelings are mingled in the preparation of this, my first report.

Dr. Avison became president in 1916 and for the progress of the College, Korea owes him a great debt. His energy has overcome difficulties, his enthusiasm has inspired students, teachers and friends of the college and his vision of the Invisible things has kept the college true to the highest ideals of Christian service.

To-day I speak to you of an Institution, past the problems of adolescence and now, in its twentieth year, facing the questions of young manhood. It is our task to look about us and see how we may best gird ourselves for the work of the years to come. The internal organization of the college, the functions of its officers, the more orderly and efficient routing of its business, the promotion, rewards and security of its staff, the orientation of new students, their guidance and care through the years of college life ; the mechanisms and devices which shall contribute to their physical, intellectual and spiritual growth ; these are the problems which face us to-day.

In addition to these questions we must look about us and determine the place and sphere which we hope to occupy in Korean society. How thoroughly are we to be a Korean institution? Can we command and secure the financial as well as moral support of the Korean peoples? How shall we most efficiently work toward the university status we desire? What shall be our attitude toward, and relations with similar institutions of similar ideals? How shall we select the type of young men we deem best fitted for the opportunities we offer? Lastly, but most important of all, how, in the midst of machinery, organization, committees, curricula and the rest; on the athletic field and in the class-room can we keep ever present before all the winsome personality of Jesus Christ?

I have no ready made answer to offer for these questions, but would have you know that the solution of these problems is being attempted by the administration and faculty of the college and that no report of their work can be complete without reference to this task.

Allow me to say in passing that no group of men in Korea is better fitted to solve these problems than the present staff of the Chosen Christian College. The Vice-President, the Directors of Departments, the other officers of the college and on through Professors, Assistant Professors, Instructors, Lecturers, and the Office and Building Staff constitute a group with whom it is not only an honor but a pleasure to work.

Organiza-
tion I am not ready to recommend any drastic changes in organization, nor am I sure that any will be necessary. Most of the desired objectives of increased efficiency can be achieved by counsel and mutual arrangement within the faculty and among the officers of administration without requiring special action of the Board of Managers.

Centrali-
zation I may say that at present it seems as though the best results would be secured through the centralization of authority, tempered and guided by frequent and widely distributed benefit of counsel.

By this I by no means indicate a desire to centralize authority in my own hands, but that the various functions

shall be concentrated in the offices of the various specialists in these functions, and that they shall have the fullest benefit of competent advice.

To illustrate ; it is becoming increasingly plain to me that not only efficiency but great economies would be effected by concentrating all purchasing in or rather through the Treasurer's office. When this has been tried and proved and when the growth of the institution demands it we may have to create the office of Business Manager, but as yet we plan to work through the Treasurer and his office, giving them the benefit of advice from those who have special experience.

Pur-
chasing

While speaking of the work of the Treasurer's office I cannot refrain from adding a word of praise for our Treasurer, Dr. S. J. Chey, who has not only carried most efficiently the heavy burdens of his office but has shown an ability for constructive thinking as well as a spirit of co-operation that is most helpful. Among many other things the Treasurer has, with the strong support of the directors, brought the difficult problem of the collection of fees to a greater degree of efficiency than ever before.

In our Library we have come to the time when we need to appoint a Librarian with authority, rather than merely to elect a chairman of the Library Committee. During the past year we have had almost 13,000 accessions including 6,540 from the collection of the late Baron Han, 1,600 from the late Rev. P. H. Choi and 1,184, given us, just before his death, by Mr. Ilsun Kim. These with donations from the Alumni Association, the Friendly Association, some 2,000 volumes from friends in America and gifts from many other friends bring our collection to over 44,000 volumes and makes us easily first among private institutions in Korea. During this year Dr. M. M. Lee, one of our own graduates who has taken special work in Library Science, returned to us and has worked indefatigably to bring order out of chaos. The Library has now a staff of five full time workers as well as the voluntary service rendered by Mrs. Cable. I take great pleasure in announcing the appointment of Dr. Lee as Librarian. Dr. Lee will continue to hold the rank of instructor

Library

for the time being, though it is understood that when service and experience warrant, the Librarian shall eventually rank as full Professor.

**Commit-
tees**

With the objective of greater efficiency we have cut down the number of standing Committees of the faculty and at the same time have given opportunity for the free expression of faculty opinion by adding two members at large from the faculty to the Curriculum and Conduct Committee, hitherto consisting of only the administrative officers.

Deanship

In reference to the administrative officers it may seem strange that I do not at present announce the appointment of a new dean, but as the Vice-President has generously consented to continue this work and as this course of action makes it possible to leave our very efficient directors undisturbed in the work they are doing so well, I will only say that no change will be made till circumstances demand it.

Again I must pause for a personal reference. Mr. Yu, the Vice-President and the three directors, Mr. C. H. Lee, Mr. S. T. Lee and Dr. L. G. Paik have been, as always, towers of strength. Kindly towards my mistakes, courteous and helpful to all, indefatigable in their work and working with perfect harmony and understanding with me and each other; they form a splendid team of Christian leaders of whom any college might be proud.

**Presi-
dent's
Council**

Before leaving the general topic of administration I must report on the efficient functioning of the president's council which has spent many hours deliberating on all matters concerning the college. I have asked, received and accepted their advice in all matters that have arisen and in the consideration of the numerous problems which I have already mentioned.

A problem falling entirely within the academic sphere but of great importance to the college is that of the courses to be offered. Following intensive study by the Departments and their directors, and further study and approval by the Council and faculty, each of the Departments have entered applications for changes in curricula looking to differentiated courses, giving both richer and more specialized offerings. These course offerings are based on the best

judgment of our several specialists as to the needs of the future of Korea.

The need for student guidance has also been the subject of much thought by your staff and officers. We have instituted a system of Faculty advisors by which each member of the faculty is responsible for a group of ten to fifteen students on whose progress and status he must make periodic reports. We also plan a series of Orientation lectures for the Freshmen during the first week in college. Lectures on topics such as "Religion in College," "Manners," "Health," "How the College is Supported," "The Library and Its Use," etc. will be given in an attempt to launch the new student successfully on his college career.

Guidance

In connection with this work of Student Guidance it is understood that the Faculty advisors will work in close cooperation with the Religious Committee. This Committee has functioned splendidly under the guidance of Dr. Cable and with the efficient and tactful work of Rev. S. Y. Chang, Dr. Paik, Mr. Coen and many other members. The chapel services have been of a high order, the voluntary workers from the student Y. M. C. A. have been guided and helped, and personal interviews have been held with almost all the students. This personal work has largely been done by Mr. Chang. For our special week of services our speakers were the Rev. Fritz Pyun of the M. E. Theological Seminary and our own beloved Dr. Avison. It is impossible to measure the result of such meetings in statistical form but we cannot but believe that both these men had a deep influence on all who heard them. The Committee has under consideration plans for making this week more personal and for deepening and strengthening the appeal of Jesus Christ to each student.

Religious work

As a means to this end the college has set aside and furnished a small chapel or prayer room for quiet prayer and meditation. The room has been redecorated and furnished to give an atmosphere conducive to prayer and reverent meditation. The cost of furnishings and decoration came to about ¥500, and was a special gift to the college.

Prayer Room

I cannot leave the topic of religious work without mention of the splendid vacation and week by week services

Student Work

rendered by the students of the Y. M. C. A. This needs a special report which I hope Dr. Cable will write. Such a report would tell you of weary miles walked cheerfully, of cold suffered in winter, and soaking rains in summer ; of hymns of praise sung cheerfully in depressing conditions and of inspiring words spoken where inspiration was needed most. I am proud of these young men.

Music Many of these boys gave their service through the ministry of music in which they were trained by Prof. Rody Hyun. His work is both too large and too well known to make a full report here, either necessary or possible. Concerts of a progressively higher tone, concert tours, Summer Music Conference, High School Music Contest, Broadcasting, Chapel Music and special programs at the college are only part of his work. In all this he is greatly helped by the splendid talents and devotion of Mrs. Becker who accompanies the orchestra and musicians in all their work. For the Chapel Services we are especially indebted to Mrs. Coen's faithful attendance and assistance at the piano. The two pianos, the violins, and other musical instruments, the records and the music sent us by kind friends in America have been much appreciated and put to good use. We are truly grateful. One of the major needs of our staff is an assistant for Mr. Hyun. It is probable that a trained assistant could be secured for \$ 30 per month and suitable candidates can be found, but the money is lacking.

Athletics In addition to religious work and musical activities athletics hold a large place in the student life. This is increasingly so in the Orient and there are those of us who fear lest in athletics we may fall into all the errors of the West and add some peculiar to the East. Special faculty advisors have been appointed for each of the fourteen or fifteen forms of sport in which our students regularly engage ; and every effort is made to see to it that professionalism is kept out and that the games are carried on in the best spirit of sportsmanship. In this Dr. David Lee, Chairman of the Physical Education Committee and the Physical Director, Mr. L. W. Kang have been largely successful. Our baseball team brought us glorious victory as did the basket-ball team,

but all the teams have brought honor to the college in that none of our teams or students have been concerned in any of the unseemly disputes or "rows" that have marred so many athletic events during the past year. Even under considerable provocation they have kept the name of the college unsmirched and in my opinion this is worth many questionable victories and the lesson learned worth many class-room lectures. Inter-class and inter-departmental games, contests between old and new students, and a mass-drill for students and teachers every Wednesday morning have helped to bring physical education to all. Especially worthy of mention is the training given by Mr. Kang to his classes in judo and fencing. The large basement in the west end of Underwood Hall has been fitted up for these classes and four sets of fencing outfits purchased, by a special gift of about ¥ 200. A very strict etiquette and the inculcation of ideals of loyalty, courage, obedience and the like, are part of the system of training, and these students have constituted themselves as a voluntary committee on order and discipline. They came and made a formal offer of their services to aid in maintaining discipline or in any way in which the President might call on them. This is most gratifying and I can only hope that this sense of responsibility may spread through the student body. The utilization of this offer made in all good faith will require care and tact. The Physical Education Committee has worked under considerable financial difficulties and with little or no equipment. Even our new athletic field stands unfinished but the results achieved despite these difficulties are most encouraging.

Reference to the athletic field brings us to a consideration of property items. During my stay in America I arranged with Mr. Lorimer Rich, designer of the tomb of the Unknown Soldier at Arlington, to make sketches and tentative plans for our Library and Chapel buildings. These were brought back with me and have been under the consideration of the Property Committee. They help to keep us looking toward the future.

Detailed reports on all property matters will be made by the Property Committee which functions effectively and in-

Property

dustriously throughout the year regardless of vacations or seasons. Dr. Miller, its chairman goes on furlough this year and it is our hope that he may not only secure gifts for improvement of the property but that in consultation with Mr. Rich he will bring our plans for the future into better shape. You may be interested to know that we are spending roughly 14% of our annual budget for operation and maintenance of our plant. This is more than the average for this item in American colleges. We believe this means that we are taking good care of the property but these items are being carefully scrutinized in order to effect every economy consistent with efficiency.

Purchase of property in the model village section goes steadily on but there still remains something over 1,000 tsubo of land and about 180 kan of property to be acquired. It is estimated that on account of the rise in real-estate values, the special fund for the purchase of the land will be insufficient by some ¥ 5,000. We must also bear in mind the possibility that at some time in the future we shall be called upon to purchase the property now occupied by the Royal Tomb. On the other hand, we hold some 30,000 or 40,000 tsubo south of the railway line which is not deemed necessary to the future development of the site and which has risen greatly in value. I, therefore, heartily endorse the recommendation of the Finance Committee that we be permitted to sell part or all of this land and to keep on reserve a sum sufficient to enable us to purchase property necessary to us which might suddenly come on the market.

Residences The erection of one or more faculty residences has been under consideration through the year and the number, type, size, etc. of these buildings has been discussed at length. Plans have been at last drawn and submitted to your Executive Committee but in view of the budget situation it hardly seems wise to expand our liabilities for property upkeep at such a time. We shall therefore hold up construction till we know with a little more certainty what are the prospects for the coming year.

Rents It has been for sometime felt that the occupants of college houses should pay a certain rent to go toward the

upkeep of these houses and to cover the depreciation. At my request the Treasurer made a very thorough and detailed study of the situation and brought in a report embodying a plan and scale of rents on the different classes of residences. This covers both depreciation and repairs and provides for the sharing of depreciation charges equally between the college and the occupant.

Your Finance Committee considered this plan and it is recommending that, in view of the present burdens carried by the staff, the scale be adopted but that the depreciation charges be borne by the college for the time being. If this meets your approval it will provide several hundred yen for needed repairs and when fully enforced will give us a Sinking Fund for the replacement of residences.

Much of the property is in need of repairs or re-decoration and comprehensive plans for this work, to be spread over a period of years, are being made. Special gifts amounting to slightly over Y 1,500 have made it possible to re-decorate and in part refurnish the offices of the President, Vice-President and the three Directors, as well as the reception room, the prayer room, and the judo room to which reference has already been made. The machine shop has been moved and refitted and the Library redecorated by the same gift. **Re-decoration**

Work has also been begun on the long desired hockey and skating rink, though Government permission was so long delayed that it was not possible to complete the work for the past season. This is being done with undesignated funds in the hands of the President, and has the approval of both the Property Committee and the President's Council. When completed there will be a full-sized hockey field encircled by an adequate skating rink and the whole enclosed by a fence. **Hockey Rink**

Among our most urgent needs is greater dormitory space. This has been recognized by various committees of the faculty and by your Property Committee. I have given the problem much careful thought and am convinced that the frame building now loaned to the Po Myung Primary School could be fitted up to accommodate between fifty and sixty students at a cost of Y 4,000 or Y 5,000. Any other **Dormitory**

method of housing this number of students would cost from seven to ten times as much per student and seems to be out of the question for the time being at least. This plan would make it possible to house in dormitories one third of the student body, thus providing quarters for students now lodged here and there in none too desirable surroundings. It would make it possible to require all freshmen students to be in residence, except those actually living under home conditions. The present dormitory is self-supporting, aside from the salary of the dormitory Superintendent, and such estimates as I have made indicate that the new dormitory could also be made self-supporting or nearly so, in which case no special burden would be added to our overstrained budget. I feel that we are no longer justified in loaning one of our buildings for a use, which, however laudable, is foreign to the main purpose of the college. I therefore recommend that you authorize me to serve notice of the Po Myung School to vacate those premises not later than March 1st, 1936. This will give them a year in which to find other quarters and give us time to study the matter more thoroughly. I have myself been a supporter of the Po Myung School for the last ten years and I deeply regret the necessity of this action but feel that the needs of our own students should come first.

**Endow-
ment
Land**

The scheme for securing from the government a land grant, (tai-bu), the income from the land after it becomes our property, to be used for special endowment is still under consideration and various possibilities in this and other provinces have been or are being investigated. Two locations seem to show good prospects though there is as yet nothing definite to report. You may, of course, be sure that no binding action will be taken without the consent of the Executive Committee. Professors C. H. Lee, S. T. Lee and S. K. Hong have been especially active in investigating such possibilities and have spent considerable time and effort in this attempt to secure endowment land for the college.

Finances

The proposed Budget for 1935-1936 will be presented to you in the report of the Executive Committee. I wish only to call your attention to certain features. Comparing the

year before us with 1932-33, our endowment income has been reduced from ¥ 65,000 to a hoped for ¥ 32,000 with the possibility that this may dwindle still further to under ¥ 30,000. Mission appropriations have been cut from ¥ 25,000 to ¥ 17,950 and in the same period our income from fees has been increased from ¥ 25,000 to ¥ 29,000.

The loyal support of the entire staff in the emergency is shown in the uncomplaining continuance of the salary contributions which amount for next year to over ¥ 7,000. This spirit is one of which we may well be proud.

We are deeply grateful to the Mission Boards for loyal support under great difficulties but I would beg that the mission representatives urge upon the home boards the desirability of restoring their appropriations to the original basis of co-operation as rapidly as circumstances permit. Such requests, assuring the Boards that their missions here on the field realize the vital importance of this work will have far greater weight than any communication from the administration of the college.

The situation calls for the canvassing of all possible sources of income in Korea and it is with great joy that I report the gift of ¥ 1,500 secured by Dr. S. J. Chey from Mrs. W. R. Lee of Koheung, South Chulla Province, as endowment for a scholarship. Mr. K. C. Lyu of our office staff was instrumental in securing a similar a gift of ¥ 1,500 for scholarship endowment from Mr. Hi Choon Kim of Seoul. We are much encouraged by this and contemplate asking the Vice-President to spend considerable time travelling for the college during the coming year. It is our belief that Mr. Yu is peculiarly fitted to place the college favorably before the Korean people and that much interest can be aroused in this way. In addition to these splendid gifts, ¥ 200 has been received through Dr. Paik from an anonymous donor for the work of the Literary Department, and a Korean typewriter has been given the college at a cost of ¥ 500. We have already referred to the gift of some ¥ 1,500 for the redecoration and furnishing of some of the offices and rooms. The Friendly Association and the Alumni Association also

**Korean
Gifts**

make annual gifts to the work of the college and we now have three scholarships paid for by Korean friends in America.

During the past year we also received gifts for scholarships from the First M. E. Church of Pittsfield, which has so loyally helped the College for many years, and from a number of other friends. A list of these gifts is appended to this report and to all those who have helped us in these times of difficulty we are deeply grateful.

Co-operating Board The phrase "Those who have helped us" includes more than those from whom financial assistance has been received.

The Co-operating Board in New York consists of men of large affairs and far-flung interests who lay aside other duties to aid Korea. Dr. North, the Chairman of the Board, Mr. Underwood, Chairman of the Finance Committee, Dr. Sutherland, our Treasurer, Dr. Ernest Hall, our Secretary, and the other members of the Board have placed Korea in their debt. It was my privilege to attend the 1934 meeting of the Co-operating Board shortly after my election, and I cannot consider any report of the Chosen Christian College complete which fails to acknowledge the great services of the men with whom I met that day.

Coming back again to Korea, the routine work of the College goes on day by day in each of the Departments with little that can form material for a report. This day by day work is constantly being improved and one expedient after other is tried and put into practice to stimulate the intellectual life of the students and raise the work above the dull level of "lecture" and "recitation."

Literary Department The steady increase in enrollment of the Literary Department since 1929 shows the strong place which cultural aims have in the minds of the Korean people as well as giving evidence of improvements and changes for the better under the guidance of Dr. Paik. During 1934-35 the Department for the first time reached the 100 mark in enrollment and there is every reason to believe that it will go well beyond this figure for the coming year.

No less than three special study groups in English language and literature show that the students are keenly interested in this work, while the Literary Society brings special speakers and, through its drama club, studies and from time to time presents plays of literary and dramatic value. This year two performances of R. C. Sheriff's "Journeys End" were given in the Town Hall in Seoul. In the Annual English Declamation Contest students of this department took first, second and third prizes.

That the faculty of this department is intellectually alive can be seen from the fact that in addition to the publication of the second edition of Prof. H. P. Choi's "Korean Grammar for Secondary Schools" some 28 articles have been prepared of which 24 have already appeared in print.

The Literary Department has suffered severe losses during the year. In April came the resignation after long illness of Prof. Keidaro Takahashi, who had faithfully served the college since 1922 and who had won a place for himself in the hearts of all. Prof. Takahashi had suffered a paralytic stroke from which he has even now only partially recovered. I would like to recommend that the Board of Managers pass a vote expressing their appreciation of his thirteen years of service and of sympathy with him in his illness.

Later in the year Prof. N. S. Paik left to go into business ; his experience, ability and faithfulness makes his place hard to fill. Still later Dr. and Mrs. J. E. Fisher left on health leave and early in the fall Dr. Fisher resigned to go into educational work in the United States. This last resignation leaves a vacancy in the service contribution of the Southern Methodist Mission which Mr. G. C. Speidel is very kindly filling for us for this year. We are most grateful for this timely help. Dr. M. M. Lee our new Librarian is also teaching in the Literary Department and Dr. H. K. Karl from the University of Chicago has joined our staff as a lecturer. Both these young men are C. C. C. graduates and it is with great pleasure that we welcome them back again.

The Science Department continues to be the smallest of our departments, the four years grind in science not appealing to youth as readily as other courses. There has been a

English

Resignations

Science Department

steady growth here also and the present enrollment of 65 is the highest in its history. The students interest is shown through a very "live" research club, meeting monthly and having valuable discussion and readings.

Research

Mr. Man Hak Lee, a graduate scholar who has been carrying on very valuable research on the Korean "Ondol" (system of house heating) has completed his work and the report is now in the press. It gives the results of long and carefully conducted scientific tests on such subjects as the value of various floor materials as heat conductors, costs, optimum sizes and shapes for flooring, flue and burner construction, etc. Its eventual value in millions of Korean homes can hardly be estimated.

Assaying

Two assay furnaces, one coke-fired and one for coal, have been built and in addition to the value for our own laboratory work, quite an income may be expected from assaying ores for outsiders.

Staff

The staff of the Science Department has been strengthened by the coming of Dr. Charles Choi, Ph. D. in Chemistry, from Ohio State University. He is a third generation Christian, grandson of the late Reverend P. H. Choi of the Methodist Church. Prof. Katowaki of the same department has been enjoying six months of sabbatical study at Kyoto Imperial University, but will be back at work in April.

**Commercial
Department**

The largest department in the college, the Commercial Department now enrolls 171, slightly more than half the student body. The Director, Mr. S. T. Lee, has been back from his world tour a year and has been busy putting into practice many new ideas. He has also published a most interesting book, "A Tour of the World" as well as a number of articles in the leading journals of the country. The size of the department and the inevitable prominence of the material and the practical in its courses offer problems of administration, discipline and "morale" but these are being courageously faced by the director and his staff and are by no means insurmountable. The English Teacher's Research Club, the special study of advertising methods, the classification and indexing of all the most important articles and publications on commercial questions; and the growth of the

interesting Commercial Museum, all this indicates the vigorous life and initiative of this department. In addition to this is the output of individual professors. The second volume of Prof. N. W. Paik's "Social and Economic History of Korea" is now in the press. Prof. T. K. Roe, Dr. S. J. Chey, Prof. In Sup Jung, Prof. L. H. Snyder and others have written and read or published valuable articles on a variety of subjects.

It is a pleasure to watch growth and to recognize service. We have on our teaching staff a number of men holding the rank of full time instructors, who are present with us at our faculty deliberations but do not have the right to vote. Some have held this rank largely because of our custom that all who come to us shall serve as instructors for at least one year. Others are younger men who have served their apprenticeship with us. It is with great pleasure that I recommend to the Board of Managers that the following be appointed Assistant Professors of the Chosen Christian College:

Promotions

Mr. L. H. Snyder, M. A. Princeton University, teacher of English in the Commercial Department.

Rev. R. C. Coen, M. A. University of Chicago, teacher of English and Bible, Literary Department.

Dr. Kyu Nam Choi, Ph. D. University of Michigan, teacher of Physics, Science Department.

Mr. P. K. Lim, M. A. Syracuse University, teacher of Book-keeping and English, Commercial Department.

Mr. Insup Jung, Gakushi, Waseda University, teacher of English, Literary and Commercial Department.

Mr. O. Y. Lee, University of Berlin, teacher of German in Literary, Science, Commercial Department.

I also take pleasure in announcing that the following have been appointed as full time Instructors; as of April, 1934. Myron M. Lee, Ph. D., Boston University, English. K. D. Har, Ph. D. Harvard University, Psychology. S. Y. Chang, M. A. Columbia University, Bible. L. W. Kang, Tokyo Meisin Physical Training Institute, Physical Training.

I am also glad to announce the addition to our staff as full time Lecturers the following; as of April, 1935.

Charles Choi, Ph. D., Ohio State University, Chemistry.
H. K. Karl, Ph. D., Chicago University, Bible.

Alumni : I would call your attention to the fact that Dr. Kyu Nam Choi, Dr. M. M. Lee, Dr. Karl and Mr. P. K. Lim are all sons of the Chosen Christian College. At present our graduates number 455 and in a few days the largest graduating class in our history will raise this number to approximately 520. While quite a number of these graduates are centered in Seoul the majority are scattered all over Korea. Year by year their influence becomes stronger, not only by increasing numbers but by justly increasing prestige in their communities. The Alumni Bulletin has been very successfully revived and the pledges of loyalty extended to me by the alumni at the time of my installation were most cheering. If the right man can be found to act as Alumni Secretary and help unify their efforts we may expect still greater things from them than have been possible in the past.

"By their fruits ye shall know them" nor are we, of the Chosen Christian College afraid of the test. But if we are to be sure that the yield shall not degenerate there must be constant vigilance. To use every physical and intellectual agency and all the spiritual powers which are and may be ours so that the students "May know Him, whom to know aright is Life Eternal," this is the task which as members of this Board of Managers you have undertaken. I am proud and grateful that you have committed a part of this task to me and to the other officers and professors of the college, but I confess that it seems hopeless without our united efforts and unless we can all maintain the closest contact with Jesus Christ, the Source of all Power. If this can be done, then indeed there will be Success, for to God all things are possible.

Respectfully submitted,

HORACE H. UNDERWOOD, President.

STUDIES AND ARTICLES PUBLISHED

BY C. C. C. FACULTY MEMBERS

1934-35

- Dr. O. R. Avison
 "The Future of Med. Missions in Korea. Korea Mission Field
 June 1934
- Dr. H. H. Underwood
 "Fifty Years Ago and Now." Missny Rev. of World
 Sept. 1934
- Dr. L. G. Paik
 Necessity for Mental and Spiritual Growth of Ministers. The Religious Times
 August 1934
 Jubilee Celebration of the Korean Presbyterian Church. The Religious Times
 August 1934
 Jubilee Tract, Korean Presbyterian Church. Pub. by Korean Presby. Church
 100,000 copies distributed
 Life Sketch of Dr. H. G. Underwood, D. D., LL. D. Pub. by Korean Presby. Church
 2,000 copies
 Korean Folk-Lore and Its Relation to the West. The Korean Folk-Lore
 May 1934
 Fifty Years of Calvinism in Korea. The Shin Dong-A
 Aug. & Sept. 1934
 Foreign Vessels and Korea. The Shin Dong-A
 October
 Life and Work of President T. G. Masaryk, The Shin Dong-A
 Dec. 1934
 Western Contact with the East in Ancient Times. The Shin Dong-A
 December 1934
 Introduction of Western Culture into Korea. The Shin Dong-A
 January, 1935
- Prof. S. T. Lee
 To the Korean Youth who might wish to Travel round the World. "Hak Dung"
 April, 1934
 On the Recent Economic Conditions in U. S. A. "Chung Ang"
 Aug. 1934
 Indelible Memories of Egyptian Scenery Shin Dong-A
 Sept. 1934
 N R. A Encounters Difficulties. Chosun Ilbo
 Sept. 18-23, 1934

- On the Recent Economic and Financial Conditions
in Japan and Korea. Shin Dong-A
December, 1934
- On the Recent Tendencies of the Extension of
average Marriage in Korea. Shin Dong-A
January, 1935
- Future of the Gold Standard. Chosun Ilbo
January, 1935
- Future of Silver Problems. Dong-A Ilbo
January, 1935
- My Impressions during my ten years in Japan. Shin Dong-A
January, 1935
- "A Tour of the World." Published in book-form
Sept. 1934
- Mr. H P. Choi
- Psychological Analysis of Supposed Difficulties of the Han-Keul.
The Shin Dong-A
September.
- Unified Usage of Letters and National Culture. The Chosun Chungang Ilbo
October.
- Grammatical Terminology of Korean Language. The Chosun Ilbo
October
- Handbook on Country Dialects. (To be published.)
- Dr. E. M. Cable
- "Beginnings of Methodism in Korea." "Within the Gate."
Pub. in the Jubilee Papers.
Dec. 1934
- "Korean-American Relations from 1866-1871." Part. 1
"The General Sherman Affair." (To be published.)
- Mr. I. P. Chung
- Letters Written on A Journey to the South. The Dong-A Ilbo
July-Sept.
- Historical Survey on the Spirit of the Korean People. Dong-A Ilbo
Jan. Feb. 1935
- Mr. R. C. Coen
- "The Fiftieth Anniversary Celebration." The Korea Mission Field
August
- "Go, Bring in hither the Blind" The Korea Mission Field
October
- "The Inauguration at the Chosen Christian College."
The Korea Mission Field
December 1934
- "Two by Two" The Korea Mission Field
Feb. 1935

- Dr. M. M. Lee
July and Revolutions. July, 1934 The Chung Ang
- Mr. Chin T'ai Son
Customs Among the Wild Ginseng Diggers of Kangkei The Korean Folk-Lore
May.
Mountain Legends. The Shin Dong-A
October
National Characteristics Reflected in the Folk-Lore.
of the Korean People. The Dong-A Ilbo
October
Dolmens The Kai Pyuk
November
Sex of the Mountain Spirits in Ancient Korea. The Chin Tak Hakpo
November
"Service" Marriage Custom. The Kai Pyuk
December
Pigs in Korean Legend. The Dong-A Ilbo
Jan. 1935
Customs in Regard to Reckoning Age Among the
Korean People. (To be pub.)
- Mr. Han Chul Shinn
Problems in the Appointment of Prince Chung-Yung. (Later King
Sei jong) as Heir Apparent. (To be published).
King Seijong's Expedition to Tsushima. (To be published.)
- Mr. I. S. Jung
Opinions on Love and Marriage. (A Critical Essay) Joong Wang
May 1st, pp. 21-33
- Mr. I. S. Jung:
Female Characters in European and American Literature. "Chung-Ang"
July 1st. pp. 70-75
Methodological Study of English Literature for Koreans. "Hak-Deung"
June and July
Water-Fall and Terror. "Chung-Ang"
Aug. 1st. pp. 129-131
On Romanization of Korean Sounds.
"Romaji-Sekai" Pub. in Tokyo. Nov.
Renaissance Movement of Korean Poetry at Present. "Chosun-Ilbo"
April 4th-7th
Let us Reform the Methods of English Teaching. "Chung-Ang Ilbo"
June 7th-9th
World Literature and Korean Literature. "Osaka-Mainichi"
Aug. 8-10th
Korean Literature: What it is and what it ought to be. "Dong-A Ilbo"
Jan. 1st-2nd; 1915

The Contemporary Literature in Korea and its Achievements.

"Chosen-Ilbo"

Jan. 1st-10th, 1935

Prof. N. W. Paik.

On the Tendency of the Block Economy of the World.

"Dong-A Ilbo"

Jan. 1934

Shifting of the Korean Laborer.

"Dong-A Ilbo"

January, 1935

The Present Status of Korean Economy.

"Kaijo"

April, 1934

Reconstruction of Economies.

"Chung-Ang Ilbo"

August, 1934

On the Peculiarity of Korean Society.

"Dong-A Ilbo"

Sept. 20-28, 1934

Social and Economic History of Korea. Vol. II

(To be published)

Dr. S. J. Chey :

On the Money Policy in U. S. A.

"Chung Ang Ilbo"

December, 1934

On the International Trade War.

"Dong-A Ilbo"

Jan. 1, 1935

A Summer Music Conference.

"Korea Mission Field"

Oct. 1934

Prof. T. K. Roe :

Fundamental Ideas of Economic Control.

"Shin Dong-A"

April, 1934

On the Nature of Inflation and some Criticisms thereof.

"Shin Dong-A"

May, 1934

On the Oriental Productive Farm.

"Shin Dong-A"

July, 1934

On the Problems of Economic Control in Korea. "Shin Dong-A" Jan. Feb.

Problems of Population and Food in Korea.

"Dong-A Ilbo"

Jan. 1-5, 1935

Prof. L. H. Snyder :

"A Possible Solution of the War Debt Problem." To be published,

"Some Financial Problems of Manchukuo." To be published,

Mr. M. H. Lee :

The Korean Ondol, an investigation. (in the press.)

Dr. Roy K. Smith :

An Anthropometric Study of the Students of the Chosen Christian
College. Reprint from "China Medical Journal"

Vol. 48, 1934

GIFTS RECEIVED DURING YEAR

1934-35

(Note: Dollars have been reckoned into yen at 30).

DONOR	PURPOSE	AMOUNT
J. T. Underwood, Brooklyn, N. Y.	Freight on College goods	¥ 833.00
J. T. Underwood, Brooklyn, N. Y.	Pub. College Catalogue	833.00
Mrs. B. Stokes, Brooklyn, N. Y.	Science Equipment	166.00
Laf. Ave. Presby. S. S., " "	Religious Dept. Work	133.00
Ladies Guild, Sand Lake		
Presby. Church, Sand Lake, N. Y.	Scholarship	83.30
Epworth League, 1st M. E. Church		
Pittsfield, Mass.	Scholarship	83.30
A Friend, 1st M. E. Church		
Pittsfield, Mass.	Scholarship	83.30
Mrs. W. R. Yi, Koheung, S. Chulla		
Province, Korea	Scholarship Endowment	1500.00
Mr. H. C. Kim, Seoul, Korea.	Scholarship Endowment	1500.00
A Friend in Korea	Redecoration of Offices	1500.00
A Friend in Korea	Purchase Korean Typewriter	500.00
A Friend in Korea	Literary Dept. Work	200.00
A Friend in Korea	Athletic Equipment	200.00
Mr. Bernard Kim, Chicago, Ill.	Scholarship, Com. Dept.	120.00
Mr. T. C. Yun, Seoul, Korea	Scholarship	75.00
A Friend in Seoul	Scholarship, Literary Dept.	75.00
	Total	<u>¥ 7884.00</u>

OTHER GIFTS

Mrs. Mullen, Brooklyn, N. Y.	Music Dept.	Piano
Mr. B. Michael, Syracuse, N. Y.	Music Dept.	Piano
Prof. H. B. Hulbert, Springfield, Mass.	Music Dept.	Cro-Violin
Columbia Graphonola Co. Seoul, Korea.	Music Dept.	Electric Phonograph
Friends in U. S. A.	Music Dept.	Two Violins
Friends in U. S. A.	Music Dept.	Two Guitars
Friends in U. S. A.	Music Dept.	Two Mandolins
Friends in U. S. A.	Music Dept.	Two Banjos
Friends in U. S. A.	Music Dept.	150 Records
Mr. Il Sun Kim, Seoul.	Library	1206 vols. books
Baron C. S. Han, Seoul.	Library	6689 vols. books
Mr. James Choi, Seoul	Library	1890 vols. books
Alumni Association	Library	482 vols. books
Professors & Other Friends.	Library	2398 vols. books
C. C. C. Friendly Assoc.	Library	21 vols. books

Note: There have been many other gifts of relics for the museum, of valuable mss. and writings which do not lend themselves to "listing."

SOME SPECIAL NEEDS

(Amounts in U. S. dollars)

Endowed Tuition Scholarships, each	...	...	...	...	\$ 500.00
Annual Tuition Scholarships, each	...	...	...	...	25.00
Fund to Furnish Old Buildings as Temporary Dormitory	...				2,000.00
New Dormitory	...	...	...	...	15,000.00
Endowment Religious Work	...	...	...	...	30,000.00
Gymnasium (Temporary Auditorium)	...	...	...	...	50,000.00
Athletic Field Completion	...	...	...	...	5,000.00
Endowment for Music	...	...	...	...	50,000.00
Library, Books and Equipment	...	...	...	...	5,000.00
Publication Fund	...	...	...	...	2,000.00
Endowment (General)	...	...	...	...	300,000.00

The Building, Endowment and Special needs of the College are varied and manifold. The above list is merely suggestive of some of the most pressing.

Contributions may be sent to Dr. Geo. Sutherland, 150 Fifth Avenue, New York City, or direct to

Horace H. Underwood
Chosen Christian College
Seoul, Korea.





Smiley (1935)

The Korea Graphic

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No. 2



THE FIFTH ALL-KOREA SUMMER CONFERENCE FOR YOUNG PEOPLE AND PREACHERS AT THE DIAMOND MOUNTAINS

July 25th-31st, 1935

After a week of steady rain, floods were reported all over the peninsula damaging the main lines so that trains were not able to run on schedule for a number of days. This news made the officers of the Conference quite nervous. However, when the Conference opened on the evening of the 25th the Conference Hall was almost full with over two hundred delegates in attendance. It certainly was good to see them that evening. Some came on foot, some on bicycle, some by auto and others by train from all over the country. The following morning the enrollment was nearly three hundred.

For the first time we had invited all the preachers to attend the Conference. As a result, 105 ministers attended and had a fine time mingling

with the young people during the week. Through two anonymous gifts the Conference was able to pay the board for the preachers. We have received letters of appreciation from them after they returned home.

Those who attend the Conference understand that they must work hard for five full days with little or no sight-seeing during that time. The schedule is more than full but the young people never complain. In the morning there were three study periods for workers in each of the following groups: Children's Department; Young People's Department; Adult Department, Epworth League and Preachers. The worship service was also held in the morning. In the afternoon there were four periods: Music, Games, Special Lectures and Vesper Service. The

evenings were reserved for other special activities.

The enrollment in each group was as follows: Children's Department 62, Young People's 43, Adult Department 37, Epworth League 22, Preachers 105. Including the officers and instructors the total enrollment was 294. It was a most harmonious and successful Conference.

For the past four years the Conference has been giving a Prize Cup for the District which has done most in Religious Education. Last year Wonsan District won the cup but this year it was given to the Pyengyang District.

The Conference passed a resolution to send greetings to the young people of our Mother Churches in America.

H. J. LEW, General Secretary
Dept. of Education



Korea Leads the World in Daily Vacation Bible Schools

Nowhere in all the world has the Daily Vacation Bible School movement spread as it has in Korea. In 1923 the first D.V.B.S. Committee was formed in Seoul and organized seven small Daily Vacation Bible Schools with several hundred pupils. Rapidly the movement spread until eight years later there were enrolled over 36,000 pupils in 520 schools. The total enrollment in 1931 was 128,946 pupils in 1,172 schools.

This movement is all the more remarkable in view of the short school vacation in the public schools. The Public Schools close about July 20 and open around August 20. The high schools and colleges have a few weeks longer. The students in high schools and colleges act as teachers. They go out to enlighten the under-privileged children by teaching reading, writing and Bible study and have had great success.

The pictures on this page show some country and city Daily Vacation Bible Schools held recently. Much is being done along this line in Korea and great good is coming of it.

.....1885—1935

KOREA GRAMS

PAI CHAI HIGH SCHOOL—First School of Western Learning in all Korea Celebrates Fiftieth Anniversary. June 8-10 Ceremony in Chapel and Field Day. October 31-November 2 Exhibition. Memorial Stairway gift of Faculty. New Flag Unfurled—gift of Alumni. New Scholarship Founded, gift of Mission. Biggest Entrance Application List of all Seoul high schools. Patrons and Alumni Start Three Hundred Thousand Endowment Program. About Fourteen Hundred Graduates in Fifty Years. Thousand of these in last Fifteen. Pai Chai means "Useful Timber"—many are truly "pillars in the House of God."

H. D. Appenzeller, Principal.

.....1885—1935.....

After dedicating the new buildings of Ewha College, the Alumnae Association in co-operation with the Parents Association and the Faculty of Ewha held a fitting program in special recognition of the three members of the faculty who have now served Ewha for twenty years. These are Jeanette C. Hulbert, Alice Kim Chung, and Alice R. Appenzeller.

.....1885—1935.....

Here are some of the questions most often heard in cabinet meetings regarding prospective pastors:

- Does he know English?
- Does he speak Japanese fluently?
- Has he graduated from a high school or its equivalent?
- Is he a leader in community affairs?

.....1885—1935.....

The Pyengyang Union Christian Hospital is conducting an experiment in the way of a Child Study Club for the intelligentsia. The mothers who form the members of this club are the wives of bankers, doctors, teachers

(Continued on Page 6 Col 1)



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Glimpses of Some Korean Churches

After fifty years the total value of all the Methodist Churches in Korea and Manchuria is ¥ 919,000. The value of the land on which these churches is located is ¥ 651,333.

Thus the total value of all the church buildings as well as the land on which they stand is about \$ 600,057 00

There being a total of 732 buildings in the above valuation the cost of the average church and site is less than eight hundred dollars.

Most of the smaller churches which seat from forty to seventy people cost less than two hundred dollars. So far as we can learn the best equipped church in Korean Methodism is the Central Church, Pyengyang which is valued at \$ 9,000.00 at the present rate of exchange. The picture to the left shows this church.

Unfortunately in most cases funds have been so limited that the chief goal in erecting a church structure has been getting as much floor space as possible within four walls, a floor and a roof. Hence most of these buildings do not have an interior which is church-like in any way.

We look forward to the day when we may have at least a few worshipful church buildings in Korea.

The Social Evangelistic
Center
Seoul, Korea



1. Preparing milk.
2. The milk delivery boy starts on his rounds.
3. A mother's club.
4. Some kindergarten children.
5. On the slide.



YENG BYEN CRADLE ROLL

THE KOREAN CHURCH OF TO-MORROW

The way to a mother's heart is through her child. These children are members of the Yeng Byen Cradle Roll. Four times each year Miss Ethel Miller and her assistants gather these mothers together for a social hour, a lecture on hygiene or some other timely subject.



The youngsters pictured above are products of our Child Welfare Work. The mother is a doctor and was our first doctor in the work when it began at the Seoul Center.

The pictures to the left show some of the activities of the Seoul Center. The Center will receive a share of the Week of Prayer Offering for 1935 which will be given by the Woman's Missionary Council of the M. E. Church, South.



Case Hall

Given as the Week of Prayer offering for 1932, to Ewha College, in memory of Sarah Esther Case, Foreign Secretary of the Woman's Council of the Methodist Episcopal Church, South. This building contains excellent facilities for the study of music with class-rooms, studios and 50 practice rooms. Temporary living quarters for women members of the faculty are provided on the top floor. Emerson Chapel is located in this building.

These buildings together with Thomas Gymnasium were dedicated with appropriate exercises on May 31st 1935. Leading Church, government and educational representatives participated at that time.

Pfeiffer Hall

The gift of Mr. and Mrs. Henry Pfeiffer of New York. This building contains administration offices, classrooms, laboratories of the Home Economics Department, a library, magazine room, auditorium seating 300, lunch room, kitchens and demonstration rooms furnished in Japanese, Korean and Western style. There is a small prayer room under the stone cross in the center of the building.

This building, like all the others, is of modern, fire-proof construction. The exterior is of rough native granite, trimmed with dressed stone. Fitting into pine-covered hillsides, the buildings are satisfyingly beautiful as well as substantial and practical.





**Former missionaries
will recognize
These Veterans in the Ministry**

Our missionaries came to Korea, just fifty years ago. Of the men who joined the ministry within the first twenty-five years, these nine were still in active service at the last annual conference. From left to right they are: (standing) Revs. Kim You Soon, Hong Soon Tak, Hyun Syuk Chil, Chang Nak Do, Cynn Hong Sik.

Seated: Pai Hyung Sik, Yi Ik Mo, Dr. J. S. Ryang, Pak Won Paik, Auh Ki Syun.

**The first "elected"
Superintendents**

Time was when Conference adjourned with the reading of the appointments. In Korea that is no longer true. The list of appointments contains no district superintendent's name. The newly appointed pastors in each district with the lay delegates from that district proceed at once to elect a district superintendent. When these elections are over and the results announced conference adjourns. In the rear row of this picture we may find Messrs. Brannon, Moore, Stokes, Anderson and Weems.



Korea Grams

(Continued from Page 2 Col. 3)

and some are teachers themselves. Most of them have had high school or college education, some having studied in America.

One meeting is held each month at which a lecture is given on some phase of child care. The Christmas party included both fathers and mothers and a lecture was given by Miss Pauline Kim of the Methodist Headquarters, a specialist in religious education. She stressed responsibility of fathers as well as mothers in character building.

This club is one of the few attempts that have been made to reach the higher class women of Korea. One may be-

come a member by invitation only. In this way it is possible to hold the lecture material to the high standard which will attract the better class people.

.....1885-1935.....

Ewha, the Woman's Christian College of Korea, the only college for women in a country of more than twenty-one million people, was founded in 1910 by Miss Lulu E. Frey and maintained by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

In 1925 the Woman's Missionary Council of the Methodist Episcopal Church, South, joined in the work, and in 1929 the Woman's Missionary Society of the United Church of Canada began cooperation,

The Ewha Kindergarten Training School was opened in 1914 and is closely affiliated with the college. Both schools enjoy government recognition. In March, 1935, they moved into the new buildings at Sinchon, which offer adequate facilities for developing and carrying on the work.

Present statistics show :

Students	
College	225
Kindergarten Training School.....	48
	Total.....273
Staff	62
Graduates	
College	224
Kindergarten Training School	262
	Total.....486



Fourth Session of Manchuria Mission Conference, held in Hsinking June 28—July 1, 1935.

Manchuria Mission

By

Dr. J. S. Ryang

General Superintendent

The fourth session of the Manchuria Mission Conference of the Korean Methodist Church was opened on Friday June 28, 1935 at 9:00 a. m. in the Methodist Church at Hsinking, the new capital of Manchukuo, and closed on Monday, July 1, at 2:45 p. m. with General Superintendent J. S. Ryang presiding. It was quite appropriate for the Conference to hold its session in the new capital of the new State at this time, when the people are husily engaged in building up the political and business enterprises, to consider the work of building up the Kingdom of God which all men must seek first. The attendance was almost perfect, although the distance for the members to travel was very great. Sixteen Korean preachers, seven Bible women, and ten lay representatives attended the Conference, besides Dr. C. S. Deming, the only resident missionary member of the Conference, and the General Superintendent who came from Seoul, Korea. The aggregate total mileage travelled by the members to this Conference may exceed twenty thousand miles.

The most important feature of the Conference was the five inspiring and uplifting addresses delivered by Dr. B. W. Billings, the President of the Methodist Theological Seminary in Seoul. The topics were timely when the workers have to go out and face un-describable difficulties in this unsettled part of the world with nothing tangible but the Bible and hymn-book.

Six men and three women were granted licenses to preach and one man, Rev. Do In Kwon, was ordained as a "Minister of the Church of

God". He has had a very interesting career. He became a Christian in Korea and had been well educated in the old Korean school. He took a very prominent part in the Independence Movement some seventeen years ago and afterwards went to Siberia for the furtherance of the cause. However, he soon joined our Methodist Church there and became a very active worker. During the time of persecuting Christians in Siberia about six or seven years ago, he led many Christians to the eastern part of Manchuria. He has been pastor to those poor people ever since and he has now been consecrated as a "Pastor" for the service of these whom he led out to a safe place in the name of the Great Shepherd.

It has been reported that the Korean population in Manchuria has already reached the three million mark. Of course this is only an estimate and no one can tell the exact number. However, it is a fact that every train from Korea is full of Korean immigrants. The rice cultivation in Manchuria is almost entirely done by the Korean farmers. Manchuria needs Koreans for cultivating rice and Koreans need Manchuria in order to make a better livelihood. It has been said that any Korean farmer can raise with less effort from five to twelve times as large a crop in North Manchuria than he could in Korea, because the virgin soil in North Manchuria is so rich and the working season is so short. It is certain that a large number of Korean farmers will come and settle down all over Manchuria. The opening of railroads in different sections of Manchuria will make the country gradually safe for farmers to settle in and after two or three years the churches in North Manchuria may entirely be self-supporting. The question of supporting preachers is far brighter in Manchuria than in Korea. The work

is prosperous even now, from the standpoint of increase in membership and in support of preachers.

The greatest and most urgent need is adequate church homes. There are several country groups which need buildings immediately, and the congregations in Harbin, the cosmopolitan city of Manchuria, and Hsinking, the capital city are desperately in need of adequate church buildings. At present they carry on their work in rented buildings, but the landlord raises the rent every few months and the places are not suitable for our purposes either. Each place needs about twenty thousand yen or about \$7,000.00 U. S. dollars to provide a church home. If any friend wishes to erect a memorial to some relative or friend, it will be a wonderful opportunity for doing so either in Harbin or Hsinking, because either place will serve the most needy people at a most needy time.

Knowing the inadequacy to meet the situation and feeling a "Mother Heart" beating for her, the Conference adopted the following resolution:

"Whereas the creation of the Manchukuo State has encouraged Korean immigration to such an extent that the Korean population in North Manchuria has already increased about tenfold in three years, and

"Whereas the opportunity to evangelize the Koreans in Manchuria is so great and urgent, and

"Whereas the task of evangelizing these Koreans in such a vast area as Manchuria is too great for the Korean Methodist church to undertake alone, Therefore, Be it resolved that we, the members of the Manchuria Mission Conference of the Korean Methodist Church assembled in Hsinking, June 28—July 1, 1935, earnestly appeal to the Board of Foreign Missions at New York (including W. F. M. S.) and the Board of Missions at Nashville to increase their financial assistance and to appoint two missionary families and two single women for the work of the Manchuria Mission Conference at the earliest possible date."

FORMER MISSIONARIES TO KOREA

Perhaps some of them live near you! They were missionaries to Korea. For some the passing of the years brought old age; others lost their health while carrying the gospel to the Korean people; still others happened to be on furlough when mission finances reached such a low ebb that they could not be sent back; some of the girls got married; others found that family matters required their presence in America for a longer or shorter period.

If you know of any others whose names are not included here kindly let us know. We would like our list to be as correct as possible.

B

Rev. S. A. Beck, 182 N. Franklin, Delaware, Ohio.

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Miss Alice Furry, Medical Arts Building, Atlanta, Ga.

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H

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Rev. J. W. Hitch, Valdosta, Ga.

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Mrs. Cordelia Irwin Hurst, 1118 Burch Ave., Durham N. C.

K

Mrs. Edwin Kagin, (Mary F. Johnstone) 1209 Summitt Ave., St. Paul Minn.



Dr. and Mrs. R. A. Hardie

They served in Korea for forty-five years. Dr. Hardie was a leader in medical, evangelistic and literary work. The Hardies were known far and wide for their hospitality and it was a joy to enter their home. We wish for them many years of continued happiness and pray that God's Blessing will be with them.

L

Rev. J. V. Lacy, 973 Harvard Blvd., Dayton, Ohio.

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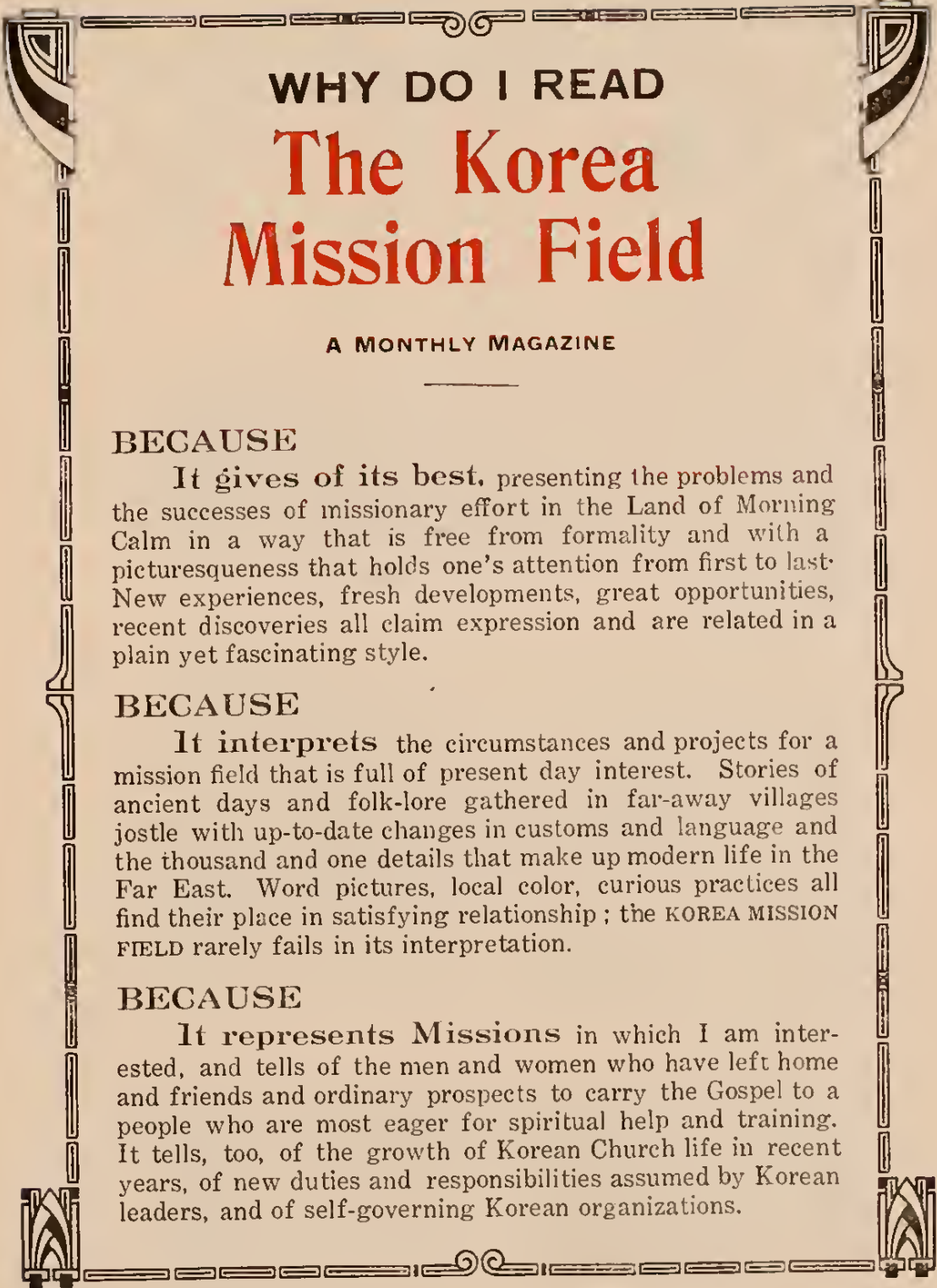
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THE KOREA MISSION FIELD

representing the

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